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A CHARACTERIZATION OF THE PREVAILING DEFECTS IN BACKWARD CHILDREN AND A METHOD OF STUDYING AND HELPING THEM

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My contribution to your thought this morning is hardly so comprehensive as the title might suggest. I am not here to attempt an analysis of accumulated statistics in regard to backward children. A number of investigators are now busily engaged with this problem, and those of you who are interested in the statistics of backward children and the interpretation of them with reference to the causes of backwardness, will find the work done a good deal better than I can do it, in the recent book by Mr. Ayres, issued by the Russell Sage Foundation. However, while my approach to the subject is more individual and informal, I trust I may touch upon all the elements suggested in the title.

Now I want to divest what I say of all academic atmosphere. I want you to form a mental image of actual, working, everyday conditions in our public school life. I want to take you in imagination to a typical American city, and to a large public school of something over 1,600 pupils, including all the elementary grades and a very complex group of boys and girls representing eight or ten nationalities. The school itself is located just on the edge of a district that is densely populated with all the nationalities that have recently come to this country, and this school has to deal with all the problems of school life that are occasioned by such a diversity of national types. I want you to go with me into this environment,—with its 35 or 40 teachers, knowing very little about the theories of children's lives, knowing very little about psychology or pedagogy, except of a popular character, having very little to help them

from all this rich fund of material that you and I have access to, and knowing little about the backward child except that he is troublesome, perplexing, and a burden upon their overworked energies.

The approach to the problem of the backward child is fundamentally a psychological approach. This, it seems to me, should be our point of view, All the physical conditions involved, have to be taken into account, to be sure, in explaining the child's failure to meet the requirements of school life. But the teacher's own natural and professional interest in the problem is a psychological one, because her function as an educator is essentially a psychological function. And as a matter of scientific fact, the failure of a boy or girl in the public schools is fundamentally a failure of the mind to get knowledge, a failure to appropriate those instrumentalities of education provided for the normal mind. So the mental conditions of the child should be considered as the point of departure in our study.

These mental conditions involve, first, the ways in which the child primarily acquires its experience; that is, the sense-perceptions it gets from the outside world. And so, we are first concerned with the conditions of the special senses, as shedding light upon such perceptions. Seeing, hearing, touch, and kinæsthetic, or muscle, sensations are the avenues through which the teacher must communicate knowledge to the pupil, and these are the media through which the child must adjust himself to the environment of school life. Hence, we have first to inquire what the conditions of the special senses are. For this purpose I use the ordinary tests for sight and hearing (the Snellen cards for sight, and a watch and whispering for hearing); while for touch and the muscle sense I use an æsthesiometer and a specially constructed board having eighteen holes, —square, round and triangular,—of different sizes, with blocks carefully fitted to them,—the child, blindfolded, feeling over the board with one hand and selecting and fitting the blocks into the holes with the other, and the average time of five tests being taken. Having found out whether the child can see and hear correctly, and whether he has a normal sense of touch and accurate muscle discrimination, I next test the power of attention. I use here the Sanford reaction-time apparatus and a puzzle-test that involves close application, together with all the indirect evidence supplied by the other tests. I next test the child's power of mental imagery, by which I mean what we ordinarily understand by memory, the power to retain and to reproduce experience, and also the power of associating the elements of experience into more or less complex groups. The power of mental imagery is tested first by means of a

Jastrow memory apparatus, using words, numbers and colors. Then the range of association is tested by giving the child some word, like "school" and telling him to write down whatever it calls to his mind. Five minutes is given to the latter test, which is found to be a very searching and suggestive one. Finally the power of mental imagery, as related to kinæsthetic and tactile sensations, is tested with the kinæsthetic board.

Next, an attempt is made to study the child's mind with reference to the emotional accompaniment of experience, and the special instinct-feelings. The emotional tone is got at through conversation with the teachers about the particular child in question, and through constant observation of the child under the conditions of the various experiments. The investigation is strongly personal, one day a week for a period of five weeks, on an average, has been devoted to each child. Studying children thus continuously for so long a time, getting their confidence and interesting them in all the tests and exercises employed, enables me to form a fairly accurate idea of their general emotional tone and their dominant feeling-reactions. Thus I find some are buoyant, joyous and alert; while others are apathetic, depressed and indifferent. Some are prevailingly fearful, others resentful; while still others are trustful and sympathetic.

We have next to consider the physical approach to the child's life, for we must in large part, find an explanation of the mental states in terms of physical conditions. Here I take measurements of height and weight, chest-girth, lung-capacity, strength, endurance, heart-action, etc. Then I look for organic defects, such as crippled limbs, curvature of the spine, deformed palates and jaws, imperfect teeth, adenoids and enlarged tonsils, headache, nausea and dizziness. Then I study the child's motor control, as shown in posture, gait, balance of limbs, writing and drawing, tapping with a pencil, and threading needles.

Finally the child is studied biologically. That is, I take into account his heredity, both parental and racial; his home environment,—the number of rooms in the house, whether an upper or lower tenement, or detached house; his street environment; play-life; required occupations; and spontaneous occupations,—together with many incidental facts related to heredity and environment, as the health of parents and other children in the family, food eaten at each meal, and habits of sleep. In short, I seek to find out everything that will shed any light upon the child's physical and mental conditions, as I find them.[1]

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[1] The following form, used in filing my data, will illustrate more graphically the scope of study undertaken.

Name *Age* *Nationality*

School Grade *Scholarship*

Vitality
- Height
- Weight
- Width of chest
- Depth of chest
- Width of hips
- Lung capacity
  - Volume
  - Expansibility
- Heart action
- Strength
- Endurance
- Nutritive condition
- Use of drugs

Organic Defects
- Crippled limbs
- Natural deformities
- Enlarged tonsils
- Spinal curvature
- Adenoids
- Condition of teeth

Nervous Defects
- Chorea
- Neuro-muscular inco-ordination
- Over-action of facial muscles
- Fidgetiness
- Stammering

Motor Control
- Walking
- Drawing a straight line
- Tapping
- Throwing
- Threading a needle

Special Senses
- Sight
- Muscle sense
- Hearing
- Touch

Emotional Constitution
- Pain-reaction
- Impulsive
- Cheerful or depressed
- Stubborn
- Affectionate or indifferent
- Timid

Intellectual Constitution
- Attention
- Association-memory
- Recall-memory
- Mental responsiveness

Parentage
- Age of father
- Age of mother
- Health of father
- Health of mother
- Number of children in family living
- Number dead
- Health of children
- Occupation of father
- Wages of father
- Father's habits

Home Surroundings
- Location of home (street)
- Number of rooms in house
- Sanitary condition
- Occupation of child at home
- Opportunities for play and amusement

Ethnological Traits
- Circumference of head
- Length of head
- Breadth of head
- Color and texture of hair
- Color of eyes
- Shape of nose
- Character of mouth

By way of concrete illustration of cases and results, I wish to submit my studies of two typical backward children. The first is J. B., a boy twelve years old, of Danish parentage, father a bar-keeper, and mother a lodging house keeper. This boy was in the fourth grade. He was two years behind the average pupil, though he had attended school constantly, and was now repeating the grade he was in. The records showed that he was very poor in reading and spelling; and fair in arithmetic, drawing and writing. His teachers said he was indifferent in his work, frequently apathetic and sulky, and sometimes very obstinate and unruly. He was thus a problem of scholarship and of discipline. The tests of his special senses revealed nothing significant. In the tactile and kinæsthtic tests he was above the average, however. His ability to fix and reproduce the images of words was very poor, and here was disclosed the most significant defect in his mental life. He failed, on an average, six times out of ten to write down a word seen for an interval of a second and recorded after a lapse of one minute. This test was made several times during a period of five weeks, and always with the same results. When the words were given to him orally, he could write them down correctly nine times out of ten. In numbers seen, he failed four times out of ten, on an average. In color tests he was accurate. In this matter of visual word-imagery, the difficulty was not in his ability to see, for that possibility was eliminated; nor in his ability to write out the words, for that he could do when they were given to him orally. There was clearly some difficulty in the connection between the visualization of words and the expression of them in writing. His associative memory, as revealed through words, was also very poor. When given five minutes to write down what was called to his mind by the word "school," he wrote out only twenty-five words, naming things and experiences in school and home life. Other children of his age, under similar conditions, have written down from 100 to 150 words. His powers of attention, as indicated by the reaction-time and puzzle-tests, was up to the average. In kinæsthetic, or muscle imagery, he was unusually good, with an average of 3.9 minutes, the common time for this test being from 6 to 10 minutes. His emotional tone was low; that is, he was depressed, apathetic, and unresponsive. His prevailing instinct-feeling was that of resistance. His general organic condition was good. That is, structurally, nothing abnormal was found. He was not well-nourished, however; his complexion was pale and sallow, his organism lacked tone, his strength as measured by the dynamometer was slight, and his endurance was feeble.

Here, then, was a boy who was pronounced a failure in school

work, with one significant mental defect, inability to image words-seen, and express them in writing; and with one significant physical symptom, malnutrition. This was my clue. Inquiry revealed that the boy's dietary was thoroughly bad. He had nothing for breakfast but a cup of coffee or two, and some bread and butter. Then he had nothing further to eat till late noon, when he hurridly, and often ravenously, ate a heavy meal of meat and vegetables. With this he hastened back to school, and soon thereafter had uneasiness in the stomach, sometimes headache and nausea, and frequently dizziness. Evidently, there was here indigestion, with its resulting auto-intoxication. I asked him to change his diet for breakfast, dropping the coffee and substituting a glass of milk, or cup of cocoa, and including a soft boiled egg or two. With this as a start, I awaited results. In the course of a few weeks, the boy told me he was carrying out my instructions, and his teacher told me he was improving. Her explanation was that he had at last made up his mind to work because of a talk she had had with him.

The second case is that of a girl, R. D., aged 14, of Jewish parentage, father a mechanic. This girl was in the second grade, having already repeated that grade two times. She was practically unable to read and spell, having become worse in these subjects of late than she formerly was. In arithmetic, drawing and writing she was poor, but better than in reading and in spelling. In conduct she was willing and docile. Her special senses were normal, but her visual word imagery was very poor. She could not write down a single word, with any certainty, that she had seen for one second and then attempted to write down after an interval of a minute. Words presented orally she could write out with some success, but still imperfectly. Numbers and colors she could write down in the proportion of five out of ten. Her associative memory for words was almost entirely lacking. Asked to write down during five minutes all the things recalled by the word "school," she wrote out but six words. This test was repeated several successive days, with similar results. Her power of attention was fair, her reaction-time for hearing, sight and touch being .46 sec., .33 sec., and .54 sec., respectively. She solved the puzzle completely at the fourth trial, occupying ten minutes, two minutes, one and one-half minute, and one-half minute, respectively, in the different trials.

Her emotional tone was buoyant, with tendency to excitement. Her prevailing feeling-reaction was sympathetic.

Her general vitality was good, with the exception that her lungs were very inactive, and her powers of endurance slight. Her neuro-muscular responses were awkward and feeble. She

seemed well-nourished, but her muscles were soft and flabby as if from lack of proper exercise. Nothing significant was found in her diet, or general habits of life, except that she had been troubled with obstinate constipation. A few months before my study was made she had had what would seem to have been an attack of hysteria in the schoolroom, and was taken home. The night before, she had been restless, screaming out at times that she had been frightened at an automobile late in the evening. Her mother attributed her restlessness to this fright. At this time her bowels had been badly constipated for a period of six days. Her physician, after the collapse in school, diagnosed her condition as due to shock from fright at the automobile. She was taken to a hospital and was there treated for several weeks. When she returned to school her general health seemed good, but her mind was in poor condition; and it was at this point that I became interested in her.

In the light of all I could learn about her history and present condition, I concluded that her mental defects were rooted in nervous instability due to auto-intoxication from poisons generated in her system by prolonged constipation, this instability being heightened by the shock she was thought to have received, and the whole condition being probably induced and accentuated by the crisis of puberty through which she was passing. I recommended that she be removed from the school, as her condition was such that she could not profit by school work, and she might easily pass into a state of mental disorder, dangerous at once to herself and other children in the school. I am not certain what was the final disposition of this perplexing and unfortunate case.

The most interesting thing to me in both these children, and a thing that was found in several others, was the defective word-imagery. This was always associated with inability to read and spell, which, it may be added, is one of the commonest difficulties with the mentally backward child. It all raises the question in my mind whether we have not to do here with something analogous to visual aphasia in the insane. It may be, too, that some elements of agraphia are involved. Practically every backward child I have studied, was defective in the power to visualize words, or, at least, in the power to write down the words visualized.

And this raises two interesting questions,—one, a neuro-psychological one; and the other, a pedagogical one. The race has but recently acquired the power of using printed and written words. The whole neuro-psychical mechanism must be imperfectly developed in this respect, and unstable. We know it is easily affected in old age, disease, and insanity; and even under ordinary conditions of fatigue. Now may not chil-

dren have a very imperfectly developed and unstable neuro-psychical mechanism for using visualized language? And may not this imperfect and unstable mechanism be most in evidence in children of backward general development or of poor nervous condition induced by disease of any kind? And as to the pedagogical question,—are we not throwing too much of a burden upon the language mechanism, as it involves the visualization of symbols and their reproduction in writing. Most of our education of children is an education in and through printed and written symbols of experience. Is it not time to throw the burdens we place upon young minds more upon the tactile and kinæsthetic perceptions and mental images which are older and more firmly established? Is it not possible that we are in danger of not only eliminating from our schools the children backward in the development of the power to get knowledge through visualized symbols, but also of precociously developing and exhausting the powers of our bright children, and thus of hastening individual and racial senility?

THE SCIENTIFIC STUDY OF HYGIENE (ABSTRACT)

By Wm. H. Burnham, Ph. D.

The scientific study of hygiene is recent. The popular interest in hygiene is very old. Pettenkofer introduced the scientific study of hygiene into the German university about the middle of the last century. The empirical study of hygiene was begun in ancient Egypt at least as early as 1500 B. C. On account of the recency of the more scientific study of this subject only relatively meagre results have yet been obtained, and so large is the field where we lack definite and well-established knowledge that hygiene is sometimes called the science of the future. On account of the antiquity of the interest on the other hand, a large body of common sense wisdom mingled with a great mass of opinion and of error exists. Thus it has come to pass that hygiene is often sadly misunderstood, on the one hand by those who think it is not yet a science; on the other, by those who deem it largely a collection of whims and fads.

A great advance, however, is marked by the fact that the scientific attitude and scientific method are now brought to this study, and the same ideals obtain in this subject as in other sciences. The aim is to determine significant facts and the relation of natural environment and human development and activity to human health. The methods, as in other scientific subjects, are induction from experience and laboratory study under controlled conditions. Observation, experiment, and verification are as rigorously demanded here as in other university subjects. And the aim is primarily to add something to human knowledge in regard to the conditions of health rather than to meet the demands of the popular interest.

As I have said, however, on account of the recency of scientific research in this field only a relatively small nucleus of well-established truth has yet been collected; and on the other hand, on account of the antiquity of the popular interest, there exists a large mass of opinion, superstition, and error. Perhaps the relations between the scientific study and popular opinions and practices may be of general interest. Some of these I shall try to illustrate.

1. First of all we find that the development of hygiene is largely a story of superstition and of error. Time would fail

me to recount the vagaries and superstitions of the early centuries of the Christian era and of the middle ages. But a few illustrations may be given from modern times. As late as the 16th century, for example, we find preachers who inveighed against the habit of bathing as immoral and physicians who took an attitude of wise suspicion. This was a period of great discoveries and inventions. One of the great inventions of the renaissance was the making of spectacles. In the second half of the 16th century, in the large cities of the Netherlands it became the fashion for boys and girls as well as adults to wear glasses. Since elderly people can see near objects better by means of them, it was argued that children when looking at small things should wear them. It is believed that by this means the eyes were improved.

In fact the whole history of child hygiene is rather pathetic. Children have been denied fruit, meat, drink, perhaps almost everything, by the whims and superstitions of some one. They have been dosed with things vile from tansy to human excretions. In the schools they have suffered at the hands of hygienists even to the use of sulphur and tobacco. As late as the 18th century the lancing of the gums was repeatedly practiced upon infants to ease their teething.

In the field of general hygiene nowhere perhaps have there been so many delusions as in regard to diet. We need not go back to the past; for plenty of them survive to-day. We can find plenty of illustrations in the popular literature. Everywhere there is conflict of opinion. There is scarcely an article upon our tables which has not been condemned by some one in the name of hygiene.

Again, in regard to ventilation numerous errors have prevailed, and scientists themselves have not always avoided them. First it was noted that warm air rises, and then from this modicum of physical knowledge it was argued that in order to ventilate a room, the exhausts for foul air should be at the top, with the results that when warm fresh air was introduced at the bottom much of it passed out at the top without either heating or ventilating the breathing area. Again it was learned that the carbonic dioxide expired from the lungs is heavier than the air, and forthwith it was argued that exhausts for foul air should be placed near the floor. And still others thought that the CO_2 rises at first and then sinks. As a matter of fact the carbon dioxide in an ordinary room is diffused like any other gas throughout the whole mass of the air. And CO_2 is not apparently dangerous anyway in the quantities in which it is found even in the worst ventilated rooms. It is only because it is usually found in bad company that we take it as a gauge of the impurities in the air.

Thus the pathway of development in hygiene is strewn with the fragments of exploded theories. The obvious lesson is that of caution and humility. To the student of hygiene one may be tempted to adapt the words attributed to Averroes, "An honest man may derive pleasure from the theory of the physician's art but his conscience will never allow him to pass on to medical practice, however vast be his knowledge." But there is in this field a considerable body of well-established scientific truth.

The test of truth is merely the old one, namely, the possibility of verification *ad libitum*. For example, the decrease in oxygen and the increase in CO_2 in expired air are facts that anybody can verify who has a sufficient knowledge and suitable apparatus. The presence of a volatile poison organic in expired air, thought to have been demonstrated by the famous experiments of Brown-Sequard and d'Arsonval, is apparently not verifiable at pleasure.

As students of science, we learn to distinguish between facts and opinions, and while we may be sure of our facts we should doubt our interpretation of facts.

The first message of scientific hygiene, then, is to beware not only of fads but of many of the popular doctrines.

A general statement of the prime condition of health may perhaps be formulated somewhat as follows: it is a condition of unhindered functioning of all the organs of the human mechanism. Without normal functioning the normal development of structure is impossible. And more concretely the advantages of functional activity may be illustrated in many ways. Take, for example, the heart and the circulatory system. The functioning of the heart not only is essential for the maintenance of the life of the whole body, but the health of this organ itself depends upon its activity, and cardiac disease is often cured by stimulating its exercise.

Thus the second doctrine of hygiene is the gospel of work.

If the key note of positive hygiene is work, the key note of what may be called negative or prohibitive hygiene is cleanliness. So far as prohibitive hygiene is concerned the word cleanliness is almost synonomous with hygiene. If it were possible to have clean food, pure water, clean air, and cleanly habits, the death rate would be enormously decreased, and sickness would be a relatively rare phenomenon. The studies of the late Dr. Harrington of the Massachusetts Board of Health and of other investigators indicate that the appalling mortality among young children during the months of July and August is due to dirty milk. While unclean food is not as dangerous apparently for older children, it is nevertheless the cause of much illness.

If I should describe in detail the conditions of filth in the streets and public halls and public conveyances of the modern city, you would, I fear, leave this room in disgust. I am sure that the time will come when men will look back to the urban conditions of to-day with much the same horror as we think of the indescribable practices of our ancestors a few generations ago.

If our practices in regard to hygiene are an inheritance from the long distant past, our popular opinions are medieval in their crudeness. The scientific gauge of cleanliness is the number of bacteria present, and by this token the inside of the body should be kept clean as well as the outside; and clean food and clean air are quite as essential as clean clothing, and clean faces.

From the point of view of modern hygiene we see that however clean the food that one takes into the mouth, if the teeth are decayed, or if the soundest teeth are unwashed, then it becomes loaded with bacteria before it enters the stomach. And again when we eat improper food, or too much food, or fail to chew our food, fermentation occurs, and the whole intestinal tract is made foul.

Again clean air is necessary as well as pure water. But while we turn with disgust from dirt that we can see, we are usually tolerant of dirt often quite as filthy and more dangerous that we can only smell, or see with a microscope. From the scientific point of view clean air is only common decency; for it is distinctly practicable. In the best hotels they use the modern method of vacuum cleaning and are able to reduce dust and bacteria to a minimum, and afford their guests comfort as well as increased protection from disease. Even by means of the kerosene oil brush the dust is enormously reduced. If we can trust tests made by the Commissioner of Health in Milwaukee a few years ago in schoolrooms where this brush had been used for a year and in other rooms where it had not been used, other conditions being largely the same, a culture developed an average of 5 bacteria per square foot where the oil brush was used, as against 218 where ordinary sweeping was practiced.

Thus the third doctrine of hygiene is cleanliness.

Enough has been said to illustrate the university attitude toward hygiene and to show some of the relations between the scientific study of this subject and the popular interests and opinions concerning matters pertaining to health. While scientific hygiene is slow and cautious, using the method of induction from experience and experimentation, and while it accepts results only tentatively until subjected to the tests of experiment and verification, when results have been estab-

lished by these methods, it has complete confidence in any ideals based upon them, and believes that the practical realization of such ideals is only a question of time; recall, for example, the ideal of exterminating mosquitoes in order to give protection from yellow fever, or that of supplying clean milk to save children from diarrhea diseases.

In the part of the field with which I am most familiar, namely, in school hygiene, we have good illustrations of this in recent years. At the time of the first summer school held at this University, in 1892, certain ideals based upon scientific study were presented. At that time adjustable seats and desks, tests of the physical condition of school children, school baths, and the idea of complete cleanliness in schoolrooms, were largely vagaries of scientific theorists. One prominent educator complained that we did not want to leave all good things for our grandchildren. But less than twenty years have passed, and now adjustable seats and desks are recognized as essentials in every good school; tests of the senses and of the general physical condition of school children are coming to be required by law; and modern methods of cleaning by vacuum methods have already been introduced into some buildings used for academic purposes, notably in a new public schoolhouse in the city of Rochester. This method actually removes dust and makes possible a degree of cleanliness in the air that is beyond the wildest dreams of the university hygienists of twenty years ago. Thus scientific hygiene is not afraid of ideals when based upon scientific results, and it adopts the words of Dr. Richardson, "Utopia is but another name for time."

Hygiene as a university subject stands in a somewhat unique position because of the popular interest in matters relating to health and because the problems in the practice of hygiene must be solved at once as best they may in the light of what knowledge we have. But in spite of the popular demand for quick results on the one hand and the popular indifference to scientific teachings on the other, the methods of hygiene are the same as those of the other sciences; its ideals are much the same; and it develops the same spirit.

GOOD AND BAD AIR AND ITS EFFECTS UPON CHILDREN

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What is bad air? Dr. Burnham has led up to it by stating what Brown-Sequard and d'Arsonval thought it to be. Long ago they wrote that there was such a thing as breath poisoning, that the breath of one person was poisonous to another. What do we mean by bad air? Diminished oxygen? increased CO_2? For example, if you go into a political mass meeting on a warm summer evening, would you find there bad air? That is the kind of air we are thinking of: the air of a crowded assembly. When you first enter there is no word to express the smell except one, that begins with *s* and ends with *k* and is n't skunk. There is a malodorous element which closes the larynx and you either fly out or sink to the floor.

Soon after Brown-Sequard published his conclusions Paul of Breslau started in his laboratory to find out if there really were such a thing as "breath poison." He built a cabinet just large enough for a man to enter, sit down and conduct experiments as to the temperature of the cabinet, of the body, the moisture of the contained space, the oxygen, CO_2, etc. The cabinet was air-tight. Paul gradually worked up to the point where he could stay four and a half hours in this glass cabinet. The quality of air it may be assumed would be identical with that in a political mass meeting at about ten o'clock. Now, to make the story short, when the temperature of that cabinet was 60° or a little more, he could stay four and a quarter hours and feel no symptoms from it. When he increased that temperature from 60° to 72°, something distinctly happened. The symptoms that were then felt we regard as the symptoms of acute poisoning. When the temperature crept up from 70° to 72°, he measured the surface temperature of his forehead and different parts of his body, beneath the usual clothing, and he found that the temperature of his body increased. When it reached three degrees, he felt a little mental dullness, then a band-like feeling around his forehead, then headache, then vertigo and nausea, then he was about to faint. These symptoms he calls the symptoms due to bad air, or acute poisoning.

Now note, that while the temperature of this cabinet was 60°, he felt no bad symptoms, while at 72°, he felt all these symptoms. When he had run the temperature up to 70°, his body being still within, he put his head out of the cabinet and

breathed the air of the laboratory; but it did him no good, he felt no better. Then a man from outside breathed the air of the cabinet (through his mouth) but without bad effect. These complete experiments successfully prove that there is no such thing as "breath poison." What is it that gave the man headache, vertigo, and nausea? Not what he breathed apparently. The ultimate conclusion of all this is that the symptoms of acute poisoning which the human being experiences in a crowded assembly is first of all increased body temperature. When he had entered the cabinet, the temperature having been raised to 72°, in fifteen minutes he was dropping in a faint. Heat then is an element. Again, it is a question of moisture. In this laboratory experiment, when he had reached four and a quarter hours and he had, on gradually increasing the temperature experienced the symptoms of acute poisoning, he touched a button, starting an electric fan,—and all his symptoms disappeared. When the electric fan disturbed the steam jacket investing his body the moisture began to evaporate. The gradual accumulation of heat in the body, or heat-storing, is the danger. The mere stirring up the air and parting with the body heat caused the return to the normal. He tested the carbon dioxide, it was increased; he tested the amount of oxygen in the cabinet; it was diminished; but in negligible quantities. Is there such a thing as poison received from this malodorous atmosphere? No, he says. He proved that there is no harm from the oxygen and carbon dioxide nor from the malodorous emanations. (See Zeitschrift für Hygiene, published in Breslau, in 1905.)

Why does the lady faint in the theatre and what should we do for her? Why does she faint in the second or third act? Why not in the first or fourth act? When she goes into the theatre the air is not surcharged with moisture, and she is not over-heated. She does not faint in the last act, because people have complained and have secured a change of air. In the second and third act there is bad air. If you cannot get the lady to the window, you will probably fan her face, which does but little good. It is better to fan the whole atmosphere around her, disturbing the steam jacket, so that she can get rid of her body heat. It is not the effect of breath poisoning, but of heat-storing. Professor Giessler, an Alpine climber, in going up the Alps stopped to rest in a hut. It was cold and they all slept on the floor in a room together. The professor got up first to see if they were going to have a clear sunrise. When he came back he could n't initiate the first act of inspiration. Why? The air was so malodorous that it closed his larynx by a spasm. Put a cat's head in a football (the body outside it) and she will be none the worse for it. Put the whole cat in the football

(head outside) and she will have a fit on account of heat-storing. Look up the records of the British East India Company on the Black Hole of Calcutta. According to the original register of Hollowell, 146 people went into the Black Hole of Calcutta and were shut up through one hot night in the summer solstice. There were two small windows. Those who stood next to the windows were the last to die, but some of them died right at the window. If there was any oxygen, they got it; but they died from *Wärmestaung*.

Argument—Acute poisoning from bad air of crowded assemblies — headache, vertigo, nausea, fainting — arise not from breath poison, that is, breath of other persons, nor from exhalations and malodorous emanations of human bodies, but from heat accumulation in the body or *Wärmestaung*. This accumulation arises from an inability of the body to unwarm (entwarmen) itself and this in turn is due to the surrounding elevated temperature of the atmosphere, moisture of atmosphere, and stagnation of atmosphere, allowing the body to surround itself with a steam jacket. Illustration—hot, sultry (stagnant, moist) summer day. Evaporation, parting with body heat, is necessary to life, in health and sickness.

Good air is dry, flowing, out-door atmospheric air. The entire body requires ventilation, evaporation, "unwarming."

The application is obvious.

THE IMPORTANCE OF TRAINING THE GROWING CHILD IN CORRECT POSTURAL HABITS

By Joel E. Goldthwait, M. D., Boston

The privilege of speaking before such a gathering as this was welcomed with genuine satisfaction because of the opportunity it offered to emphasize that which seems to me cannot be too strongly emphasized or too often repeated,—the importance of the training of children so that the use of their bodies shall be performed with the minimum of waste of energy.

The terms, "conservation of energy," "the avoidance of friction," and "utilization of waste," have far greater significance than their simple application to material things. The human body, which is a delicately balanced machine, if it is to develop its greatest efficiency, must be used with the least possible waste of energy.

When the body is rightly poised all of the structures are in a condition of balance. There is no undue strain, none of the muscles are used at a disadvantage, and the equilibrium is maintained easily without any undue effort in any part of the body. Not only are the muscles and ligaments used without strain, but in this correct poise the visceral functions are carried on with the least possible difficulty. When we stand erect the chest is high, the breastbone and ribs are raised so that there is the largest amount of space available for the use and the greatest freedom in the use of the lungs and the heart. In this erect position also the abdominal organs are so placed that there is no disturbance with the circulation supplying them and their function is performed without effort. If the body is allowed to droop the centre of gravity is thrown farther forward than normal, and not only are the muscles of the back subjected to undue strain, resulting in back fatigue and weakness, but in this drooping position the chest is flattened, and since the abdominal muscles must be relaxed, the support of the abdominal viscera must be weakened. This must interfere with the function of the viscera located in these two cavities. Not only this, but with the weakening of the muscles of the back, which must result from use in such positions, not only is the circulation in the muscles less free, but since the circulation in the spinal cord is dependent largely upon the circulation in the spinal muscles, it, too, must be affected. Since in

this spinal cord are the nerve centres which have to do with the control of both the muscles and viscera, the effect of such a disturbance of circulation must be evident. It is thus apparent that the question of poise concerns far more than simply the æsthetic use of the body, but involves the entire body, and that no part, either the physical, the mental, or the spiritual, can be fully developed unless use without friction or waste of energy is possible.

The great problem that concerns those who have to do with the training of children is to show them proper methods for the use of the body so that the correct attitudes become habitual, and if this can be achieved, a stronger and finer race will undoubtedly be the result.

The question of posture, concerns not simply the standing positions, but in all use there should be the least possible waste. The seated positions are of much importance, and the frequency with which bad postures are assumed must be apparent to every one who has much to do with children in school.

In order to obtain the correct posture, not only should an effort be made to strengthen the muscles and to stimulate the child to assume such postures, but the adjustment of the clothing so that there will be no undue strain upon the shoulders is important, as are all other habits or elements that could be harmful elements in the obtaining of the ideal position.

It is a waste of time to talk to a child about posture. We must find out the reason for curvature and the trouser-pocket attitude. Girls should be costumed rightly. To have all the clothing supported by a waist with the supporting straps at the tip of the shoulder is wrong, because the weight of the clothing rests on the movable part of the shoulder, which means fatigue and stooped shoulders. Then there is the problem of the corset. The straight-front corset is better than the flat-backed corset, which throws the shoulders forward, flattens the stomach and chest, but no corset that disturbs the normal curves of the body should be used. My feeling is that posture is one of the biggest problems we have at the present time. It is by training the child to correct use of the body that we shall cultivate spiritual, mental and physical efficiency that we shall be proud of.

There can be no greater service to mankind at the present time than to make it possible for our children as they develop to use their bodies in such a way that there will be the minimum of waste of energy, so that there will be the greatest amount of reserve energy available for whatever use, whether physical, mental, or spiritual, to which the individual may be subjected later on in life.

THE WELFARE OF FEEBLE-MINDED CHILDREN

By E. R. JOHNSTONE, Superintendent of the N. J. Training School for Feeble-Minded Girls and Boys.

As I am the only feeble-minded man on the programme, I am to be pardoned for speaking on the welfare of feeble-minded children. The need for the care of the feeble-minded is evident to a few but it is entirely lost in the minds of most people. They do not stop to think about the "special" children. We are accustomed to speak of the blind, the deaf, the epileptic, and the feeble-minded as "special" children, particularly when they appear in the public schools. These children all need special care, and the feeble-minded more, perhaps, than the others.

Most of you may not be aware of the number of feeble-minded there are. The most conservative estimates place the number at 150,000, about 10,000 of whom are being cared for in the institutions of the country. A number of special classes are being organized for the backward and special children, and as the number of "special classes" increases, it is being found that the actual number of feeble-minded is greater than was ever suspected. Some say that one-tenth of the children attending public schools are feeble-minded, some that at least 25% of the public school attendants require the attention of a specialist. I would not argue the matter. Cut it down to one or two per cent., if you please, making it so low that every one will agree, the fact remains that the number of those requiring definite attention is sufficient to warrant looking after.

The number attending the schools is small compared with the number that never get into the schools. The States do not make sufficient provision for their feeble-minded wards. Every institution has a large waiting list, and for the present at least we must expect to find a number of them in the special classes. The real reason for taking the feeble-minded child out of the regular classes in the public schools is so that the normal child may have his rightful attention. The teacher with 39 normal children and one backward child will of necessity give more than one-fortieth of her time to the backward child, and this is unfair to the others.

Many of the mentally deficient are neither in institutions nor in the "special classes," and a very large number are the representatives of degenerate families. Here is where we face

a serious matter. If feeble-minded people would only do dangerous things, they would call attention to themselves. It is the exceptional one, however, who does this. Most of them are harmless, therefore but little attention is paid to them. We do not realize their number, nor the fact that they go on marrying and the number increases steadily.

When we look into the matter, we are struck by the immense number coming into the world all the time. Our almshouses all over the country are the homes of irresponsible mothers of illegitimate, feeble-minded children. These women go to the almshouses in the fall and leave in the spring, only to return with a child the next fall, and there is no law to prohibit such movement in any state in the Union.

In some way the stream of degeneracy must be checked. We do not seem to know how. For a number of years, suggestions have been made for unsexing, but we have been very slow to work along this line. However, definite work has been done in some places. In Indiana, last year about 800 were unsexed. Personally, I object to the partial operation, which leaves all of the passions and desires; for much disease has resulted. The complete operation is entirely satisfactory. The only other remedy, and one with which every one seems to agree, is permanent custodial care. These people must have happiness, comfort, work and play, but never be allowed to bring into the world another like themselves. Most of the States are working with this thought in mind now.

I would say a word about the kind of training given in our institution. There are still some institutions and very many primary classes in the public schools giving too much emphasis to the three R's. In our institution particularly, we find that much time is wasted upon the children who will never be able to use to their advantage, or for the good of anyone else, writing, reading, and arithemetic, such as they are taught. The feeble-minded child learns very slowly, and it is wrong to let him waste his time with things that are nonessential. Even in the public schools, we too frequently teach children things that they cannot understand. We depend upon their memory. In our institution we are fond of mentioning the jabber wok for the sake of our visitors who do not see the point. The jabber wok, you know, is a big thing that has ears like a wunk, a tail like a skeewink, feet like a wamptescan, a head like a squidicum-squee, and a body like a rotorette. Now of course you all know what a jabber wok is.

Feeble-minded children seem to have good memories. Parents frequently say to us, "There is nothing very much wrong with this child. He has a splendid memory." But though the children have good memories, they do not under-

stand. We feel that much of the public school work depends upon memory and not enough on understanding. They are teaching the children what a jabber wok is. So in our institution, manual or vocational training gets the greatest attention. We want the child to feel all the time, to do all the time, and to know all the time. We praise and do not allow our people to find fault. We must encourage. With the ergograph, you can demonstrate that praise gives energy and blame takes it away.

The duty of the institution is not fulfilled when it merely cares for the institution's wards. It must contribute to the public schools the thought that everything they do can be done upon this basis. In our institution there are two things under way now. One is the Laboratory where children are tested and where we are trying to discover the cause of this condition and the best methods of prevention; the other is the Summer School for teachers, which is conducted each year for six weeks and in which we aim to give training to public school teachers contemplating work with "special" children. Life in such an institution is a pleasant one. The institutions themselves are beautiful places. Ours has 250 acres of land, 10 acres of groves, and 25 acres in lawns. We have entertainments at least weekly. We celebrate everything that any one can think of. We have the merry-go-round and donkey wagon, the Play Field and the Zoo. In everything we try to make the children express themselves. Repression is eliminated as far as possible. Everything is a special privilege, and therefore everything is a pleasure to do.

There is one more thing you might wish to know about, and that is our secret society. You may join it if you can learn the sign. There are many secrets in this society, all so profound that no one knows them, not even myself. It has a password and sign, and the password is "Do you belong?" and the sign, a smile. It is a wonderful thing when you are downcast, or have been annoyed by some normal person, or things do not look bright, to have a little feeble-minded child come to you and looking in your face say, with a pleasant, happy manner, "Do you belong?" It clears the atmosphere and you smile. Now if *you* wish to belong, all you have to do is to give the sign.

THE WORK OF THE NEW YORK ASSOCIATION FOR IMPROVING THE CONDITION OF THE POOR IN SAVING CHILD LIFE.

By Mr. Robert W. Bruère, General Agent of the New York Association for Improving the Condition of the Poor.

I find such an address as Dr. Johnstone's especially inspiring. The principal aim of those who have been entrusted with the care of the feeble-minded used to be so to train them as to make them indistinguishable from normal children. The theory seemed to be that such a course conduced most to the happiness of the unfortunate children by freeing them from the ridicule of their companions. The tragic results are well known. They not only fell victims to unspeakable abuses but their numbers increased on all hands like the progeny of the Jukes. To-day workers in this field are beginning to see that the best interests of the feeble-minded are served by taking account of the best interests of society as a whole, and the feeble-minded are accordingly being segregated so that they shall not through their offspring be a growing menace to the state. By thus caring for them from the point of view of social health we are discovering that we are giving them the best protection against the evils which beset them when they are cast into the world to shift for themselves, and at the same time are securing to them a genuine opportunity to enjoy life in the fullest measure possible to their condition. The Letchworth Village, as the farm colony for the feeble-minded recently purchased by the State of New York, is called, is a perfect example of what I have in mind.

A similar change is taking place in our attitude toward our infant death rate. It used to be a frequent saying that if a baby died the philanthropic agency performed its full and most humane duty in furnishing the means for the child's burial. This was not only poor religion, it was exceedingly bad business; it was one manifestation of the cheapness in which we have held human life. We have been as extravagantly wasteful of human beings as we have been of our other magnificent natural resources. We have moved like a swarm of locusts across the virgin soil of our continent, remaining in one spot only long enough to exhaust its fertility and leaving behind us abandoned farms as we greedily made our way westward. We have cut and burned our forests without re-

placing them, we have cast on the culm coal enough to supply a more thrifty nation. And, likewise, we have been ruthless in our consumption of human life. Read the Pittsburg Survey and see how quick we are to throw human beings upon the junk heap. And we take no intelligent measures to replace them, either. The National Census Bureau tells us that our birth rate is declining, but we are content to neglect our native stock so long as we can import cheaper and ever cheaper European labor. How we have ransacked Europe from Sweden to Roumania! But here, too, the social conscience is beginning to have its effect and curiously enough it is manifesting itself most interestingly not in philanthropy but in business. Certain life insurance companies, for example, are beginning to see the financial value of including the services of a trained nurse and a physician in the privileges extended to policy holders. It costs less to check sickness, these companies find, than to pay sick benefits; it is more profitable to prevent death than to settle premature claims.

A similar development of our social conscience is turning our attention to the enormous extent of our infant death rate. In New York City, for example, where the death rate among infants is one of the lowest in the world, about 17,000 children under one year of age die annually, 90% of them, medical experts tell us, from preventable causes. In the country at large it is estimated that 375,000 children under one year of age die annually. As an industrial nation can we afford this loss? With a declining birth rate what effect upon the health, vitality and future prosperity of the United States is this blind squandering of human life likely to have? We used to be interested primarily in crippled children, children who were handicapped, children whose obvious suffering moved our compassion. In these we are interested still; but we are even more concerned with the healthy child, the child whom common, sensible precautions can keep from getting crippled. We are beginning to be concerned not with the child only, but with the life in the child. Life, human life more especially, we are beginning to appraise as the most precious of all commodities upon which our earthly economy depends.

The New York Association for Improving the Condition of the Poor has conducted some interesting experiments in saving child life. It was the pioneer in the establishment of special institutions for the care of crippled children, it inaugurated the public baths and the vacation schools in New York, and through its experiments it has been largely responsible for the development of the Bureau of Child Hygiene in the Department of Health. Almost the entire energy of its Fresh Air Department is directed to the saving of life in

children. First there is Sea Breeze, the Association's fresh air home at Coney Island, once primarily a picnic ground for day excursions, now a convalescent home and school where during the summer more than 30,000 mothers and children go for relief from the pressure of tenement conditions and more than 4,000 mothers and little children spend an average period of 9 days watched over by doctors and nurses and protected from worry and care. Last summer the Association sent to Sea Breeze 599 sick babies of whom 5 died, a death rate of less than one per cent.

As a result of the success of Sea Breeze and the accumulating waiting list, Junior Sea Breeze was started in the heart of the city 4 years ago with its shacks for the accommodation of 60 sick babies, its diet kitchen, its corps of district nurses. It has, during the 4 years, reached 41,678 mothers and babies, cared for 708 sick babies in its shacks, and by co-operating with the Department of Health and all other agencies in the ward in which it is situated, has contributed materially to the reduction of the infant death rate in the city.

One of the most interesting developments of this work in behalf of infants has been the growing conviction that the chief responsibility for the infant death rate lies with our neglect of working mothers before the birth of their children. In order to ascertain what might be the possible effect upon the death rate of thorough protection of the mothers, the Association during the past two years has conducted an experiment the importance of which it is difficult to estimate. Nurses have been sent into the homes of the mothers who have turned to the Association for assistance to make the condition of their homes appropriate for the coming of the new life. What these nurses can accomplish is indicated by the following facts: The infant death rate in New York City is approximately 14%; in the homes of 135 women whom the Caroline Rest nurses visited after their babies had been born and had fallen sick, there were 22 infant deaths, or a mortality of 17%; in the homes of 202 mothers whom the nurses taught and cared for before their children came, there were only 9 infant deaths, or a mortality of 4.9%, and this result was secured among the poorest of the poor.

To supplement the work of the nurses in the city a Caroline Rest convalescent home and school for mothers has been established at Hartsdale, New York. The object of this institution is not only to provide convalescent care for the sick mothers but to educate them in the management of their homes and in personal and child hygiene. It is equipped with demonstration rooms of all kinds for the use of the teacher of cooking and for the use of nurses in instructing the mothers

how to bathe and dress their children, etc. The course at Hartsdale is planned with a view to making the three weeks which the mothers ordinarily spend there of maximum use to them in their homes. The day a mother arrives with her baby she simply rests and adjusts herself to her new surroundings. The next morning, if her condition justifies the exertion, she is given a lesson in bathing her baby. First she washes out the bath tub and the bath basins—utensils which she may never before have known—and then bathes and dresses the baby under the direction of the nurse. Every day she does this under careful supervision. Next she is taught to clean the ice box in which the milk is kept, then to sterilize the dishes used in preparing the baby's food. The third lesson informs her how to make the baby's barley water and the milk and barley mixture which is given when the mother's own milk is scant. In the fourth lesson she washes and sterilizes the feeding bottles, and in the fifth she washes the nipples. In the sixth she prepares boiled water for the baby to drink and boracic acid to wash its eyes and mouth—always under the supervision of the nurse. During their stay the mothers are also taught how to give a colon irrigation and many learn to do it very well. At the new home all of the mothers are taught to bathe and attend to their children in classes. It is believed that this class method of instruction will make each mother eager to have the cleanest baby and to show the greatest skill in handling it. If she brings her older children—the "runabouts"—with her, their physical defects are used as object lessons for her guidance. If they have decayed teeth or adenoids, the nurse has these attended to in such a way as to enable the mother to protect her infant against similar ills, and finally, when the course has been completed, its elements are firmly impressed upon the mother by having her give a demonstration of the various processes in the care of the child to the other mothers who have been taking the lessons with her. The new home has in addition to its wards and its ample sun parlors a demonstrating room specially equipped for this purpose.

At the same time that the mothers are being taught how to care for their children, the head nurse guides them through a course of personal hygiene and household economics. In the new home there is a laundry with a row of individual wash tubs where each mother can wash her own baby's clothes. Usually they do this excellently but they have to be encouraged to do it often enough. Furthermore, each mother is taught how to mend and clean her own garments and is led to see how important an adjunct to comfort cleanliness is.

The success of these educational methods has led the Association to launch a still further experiment, which has as its object

the establishment of a public school system for mothers. In June, 1908, the New York Milk Committee, which had been organized by the Association, opened seven depots where mothers were instructed in breast feeding and where properly modified milk was dispensed under the supervision of physicians and nurses to infants whose mothers were unable to feed them naturally. According to the findings of these depots the prime essentials in the reduction of infant mortality are: To insist that all mothers who can shall feed their babies at the breat; to see to it that the milk supplied to babies is clean and modified only in accordance with medical advice based upon examination of the individual child; to educate the mothers in infant and personal hygiene, and in household economics; and above all to protect such mothers as are prevented by poverty from breast feeding or otherwise properly caring for their infants, against worry, by providing them with food in quantity and quality adequate to their proper nourishment.

The organization of the depots and their progress during their first year point many interesting suggestions.

Their educational policy was inherited from Sea Breeze, Junior Sea Breeze, and Caroline Rest. But in order to make them as efficient as possible, both as instruments for the reduction of infant mortality and as garnerers of scientific fact, many months were devoted before their establishment to a study of the most recent work in their field in all parts of America as well as in England, Germany, Belgium, France and other European countries. A loose leaf encyclopedia of charts, tables and reports upon the subject of milk production and infants milk depots constituted the preliminary survey. Then followed a careful study of the population of Manhattan, with special reference to density and nationality, and the location of the seven depots was determined with a view to securing the greatest possible variety and complexity of scientific and social information. One depot was placed in the heart of an old American section; another in an Italian quarter; another where the Slavs are most numerous; two in the Ghetto, and so on. The French consultations of Dr. Budin were taken as a model, but with this difference that while Dr. Budin considered a physician and a pair of scales the major requisites, the milk committee gave equal prominence to the trained nurse. After the depots were opened in June, 1908, it was upon the trained nurse, indeed, that the chief responsibility for their success devolved. She went from house to house in the neighborhood finding and interesting mothers; she called upon the local physicians, consulting with them and securing their co-operation; she dispensed the milk and kept the accounts; she recorded the statistics of home

conditions and of the progress of the babies;—in short under the generalship of the secretary of the committee, the nurses executed all of the most vital movements in the campaign.

Another important departure of the committee's plan was the close alliance formed with milk dealers. Heretofore, the fight for pure milk had been conducted as an assault upon the dealer and the farmer. It had been almost entirely in the hands of city physicians who tended to regard the problem exclusively from the laboratory and clinical points of view. The milk committee recognized the producers' and distributers' difficulties and ventured to presuppose that the dealer and the farmer, if not approached as vampires, would be sincerely interested in the purification of their commodity when once they understood its serious bearing upon the problem of infant mortality. It invited farmers and dealers, as well as physicians and charity workers, to join its membership, and it entered into a contract with one of the largest dealers by which it secured, at cost, the product of one of the best herds in the state, the use of one of the best laboratories in the city, and the services of an efficient delivery force.

The seven milk depots were designed for an experiment which was to involve during the first year approximately five hundred mothers and their infants. The facts as they developed are as follows: From June 1, 1908, to June 1, 1909, the committee supplied 1,773 babies with pure milk, and of this number, 1,207 were regularly, that is, for periods of one month and more, under the supervision of the doctors and nurses; statistics collected and analyzed by a statistical expert retained by the committee show that 55% of these babies were rated as poor, bad or moribund when they first came to the depots,—that is, as one doctor described it, "just holding their own."

Satisfactory social statistics were secured from only 466 mothers. Of this number 22.7% had been occupied at some gainful work during pregnancy; 64.9% lived in one, two or three room tenements; 44.5% were prevented from feeding their children at the breast by physical defects largely due to the conditions under which they lived, and 10.5% were so prevented by the need of earning wages away from home. The total weekly earnings of the family was ascertained in 357 cases, and of this number 26.9% earned more than $15; 60.5% earned between $5 and $15, and 12.6% earned less than $5 a week.

Notwithstanding these facts, the average increase in physical vitality of the depot babies during the year was 24.6% and the percentage of babies in poor condition was reduced from 55% to 21.3%, while the percentage of babies in good or fair condition was raised from 45% to 78.7. Of the 664 babies whose lives were in jeopardy when they first came to the depots,

only 11 or less than 2%, that might possibly have been saved by the efforts of the depots, died. These results were accomplished through the co-operation of 29 physicians, who regularly attended the depots and conducted during the year 36 different consultations, a milk company which supplied certified milk at cost, and relief agencies, which during the year spent more than $11,000 on special milk relief.

The success of the committee's work has resulted in a growing demand for other depots in other parts of the city. A careful study of its records indicate that there are in New York City at least 13,000 mothers who, because of under-nourishment, industrial employment, or preventable disease and ignorance, cannot nurse their infants and must be supplied with artificial food. Of this number approximately 9,000 are compelled by the economic conditions to take the hazard of an infected milk supply, dished out in open vessels from small grocery shops in all parts of the city. To meet their requirements, at least 40 depots, each capable of supplying 225 infants at any given time, are needed.

This problem is so large that it cannot be adequately dealt with by purely philanthropic agencies, and the committee has accordingly undertaken the organization of a model milk company the object of which is to demonstrate the commercial feasibility of producing a clean milk, under established conditions, at a price within the reach of the poor, and through the use of business methods and the most recent scientific information to provide the equipment for increasing the number of infants' milk depots in New York City.

The Association in all of the activities that I have described, has steadily taken account of the two great facts,—first, that lack of adequate income and not Providential design, is the fundamental cause of poverty; and, second, that the reduction of human waste resulting from poverty is ultimately a problem of business, aided by science, rather than for charity. It is only when we regard human life as an economic asset, that we shall forego our sentimental pity for human suffering and turn our attention to conserving human beings with as great care as we are beginning to conserve coal, iron and other material products. In other words, the Association, like the custodians of the feeble-minded whose aspirations Mr. Johnstone has just described, is regarding the problem of poverty and of child life from the social rather than the individual point of view and is exerting itself to arouse the public to a realization of the fact that the greatest evil-doer is society, when through the neglect of living conditions and through the exploitation and degradations of the poor it tolerates human waste.

THE OCCUPATION TREATMENT FOR SICK CHILDREN

By S. E. Tracy

Superintendent of Nurses, Adams Nervine, Jamaica Plain, Mass.

These few minutes must be given to the child who cannot go out to play. To some of us this may have a familiar sound and suggest punishment for early offenses, but these children of whom we speak have not been especially naughty and the punishment seems strangely out of proportion to the offense.

We all know the types of sick children; the pasty flesh, the knees which work so badly, the eyes with the big, purple rings around the hollows, the large head, all these characteristics go to make up types found both in homes of poverty and homes of wealth. The over-fed and the under-fed, still they are real children and the instinct for play must be satisfied. We must send to our sick children nurses who can bring corresponding interests and so supply the play element otherwise denied.

The entertainment of invalids is not an idea possessing especial novelty, but the consideration of this, or of occupation, play being the child's normal occupation, as a distinct curative means, is comparatively recent. Dr. Thayer, of Portland, Maine, writes,—"The best play is work and the best work is play and both are being considered as a means of cure." The physiological results of the various pleasurable sensations, particularly as embodied in some tangible results to set over against conscious expenditure of energy, are far-reaching and deeply significant. The value of these effects as well as their strength, however, turns upon the nicety of the adjustment of the work to the individual and to his abnormality. There must be a careful estimate of temperament and toleration. Schools of nursing have taught the physical care of patients not too thoroughly but far too exclusively. A really good nurse takes good care of her patients' thoughts. She is not deceived by the idea that bathing, feeding, giving medicine and dressing wounds constitute all of nursing. If we stop to consider the criticisms made on the work of trained nurses we shall, I think, find that they are rarely concerned with the technique of physical care but rather with the lack of companionable qualities and mutual interests. At the Adams Nervine we are trying to train nurses so that they may be able to initiate

and share occupations for all classes of patients, both children and adults. When this becomes more generally true we shall hear less of the weariness of periods of convalescence. While in the excitement of the acute period of disease people are glad enough to have a nurse in the house, when the danger passes there comes often a time when they "wish that woman would go home," and many times she wishes so herself, but she cannot be released yet, and right here is the time for real joy to enter. I shall speak only of our first lesson. As a subject for this study a little child of very poor family has been chosen, and it is stipulated that no money shall be spent on materials for work. The nurse who can make something out of nothing is pretty sure to succeed. Of all the lessons this has proved most attractive. It is no longer called a poor child's lesson in any strict sense, for the child of rich parentage cares far more for these products of ingenuity than for more finished toys. There really seems to be no end to the possibilities of this work; not one but a whole series of lessons may be profitably spent on this subject. No home is too poor to yield materials, no nursery too well equipped to preclude keenest interest in the creative spirit which takes possession of both nurse and patient. The whole secret lies in the nurse's ability to appreciate the resources of any and all environments and to share in the joy and satisfaction of the results. The examples in the exhibition room illustrate the work done in this and other child lessons as developed in our school.

EXPLORING THE NEW WORLD FOR CHILDREN

By Samuel McCune Lindsay, Ph. D., LL. D., New York City

A new world for children has been discovered in this Twentieth Century of ours just as truly as Columbus discovered a new continent in the Fifteenth Century. The work of exploration and conquest of this new child world will not take as long as it did to make the American continent of real use to men. Homeless and neglected children are going to be better cared for because we are going to do more for all children and because we know more about the problems of childhood in general.

Within ten years scientific child study has made tremendous advances. Efforts to restrict child labor and prohibit the premature employment of children have been organized efficiently on a national scale in the formation of the National Child Labor Committee, and for many of the states individually through strong state or local organizations. The play activities of childhood are being studied and directed and strong associations formed to secure properly-equipped playgrounds, and this movement is now correlated in a National Playground Association with its congresses and meetings for propaganda. The diseases of childhood, infant mortality, occupational disease and dangers inherent in low or deficient standards of living are receiving expert attention from such competent bodies as the National Conference of Charities and Correction and the American Academy of Medicine. The Russell Sage Foundation organized for the improvement of social conditions established among its projects a Children's Department with Dr. Hastings H. Hart as its Director, and put Dr. Luther H. Gulick at the head of another department to promote play and the physical development of children. The University of Pennsylvania organizes a Psychological Clinic and a Hospital School under the direction of Professor Lightner Witmer, and at once comes into vital relation to the schools, the juvenile courts and the public institutions of Philadelphia, where the University is located, and becomes a centre for consultation for a larger area.

Clark University is about to establish a Children's Institute. The Juvenile Court is gaining ground everywhere and its advocates of a better system of justice for the child are also organized on a national scale. Everywhere the public school

is the focus of discussion as it has never been before. Important experiments in industrial education are being tried and discussed under the direction of important public commissions and state and national organizations which promise in time to adjust the public and the school curriculum to the real and practical needs of larger groups of children than at present. This enumeration might be almost indefinitely extended and still not give a complete list of the recent and significant changes in the environment of the Twentieth Century Child. All the facts noted may be summed up in a single phrase. There has come into American life within the past decade a change in the social attitude of mind toward children the like of which is not true of any other country or of any previous period. Perhaps no better proof of the changes can be cited than that furnished in the deliberations and conclusions of the Washington Conference on the Care of Dependent Children which was called together by the President of the United States as a logical part of his programme for a great national effort to conserve the nation's resources. The declarations of that Conference both mark a higher achievement than we were aware of, and set a higher standard which will measure our efforts for dependent children throughout the entire country in the future.

There is another and more fundamentally important respect in which these explorations in the domain of child life may be correlated. Nothing is more encouraging than a realization of how all these forward movements merge, or at least reach common ground, in a general and united demand for more accurate knowledge of children. This demand is focussed in the project for a National Children's Bureau at Washington which has already received the official endorsement of the President of the United States. Congress has been asked to establish a Children's Bureau as an integral part of the Federal Government at Washington. The objects sought are (1) thorough and adequate investigations by competent authorities vested with all the powers and resources of the national government and operating on a national scale, with such international comparisons of data as may be practicable, of all the problems of child life and specially of such questions as infant mortality, the birth rate, physical degeneracy, orphanage, juvenile delinquency and juvenile courts, desertion and illegitimacy, dangerous occupations, accidents and diseases of children, employment, legislation affecting children in the several states and territories, and such other facts as have a bearing upon the health, efficiency, character and training of children; (2) publicity of such information as may be obtained through the researches of the government's experts, and of

the results of the experience of private investigators and of the efforts in the several states to deal with children whether publicly dependent or not in the promotion of their well being and in the advancement of their health and efficiency,—such publicity to be given in the form of reports, bulletins, circulars of information, etc., addressed to parents, teachers, legislators, and social workers in language and form adapted to the understanding of all and calculated to secure immediate practical results. The publications of the Agricultural Department addressed to farmers and stock raisers, and the circulars of many public health authorities in their preventive work in dealing with contagious diseases furnish admirable models of such literature, and also suggest what far-reaching practical results might be expected from similar efforts to disseminate information about children.

Such work is peculiarly a function of our Federal Government under the American Constitutional System. President Roosevelt said in a message to Congress transmitting the Report of the Conference on the Care of Dependent Children which endorsed the bills then pending in Congress to establish a Federal Children's Bureau which were prepared and introduced at the request of the National Child Labor Committee: "The national government not only has the unquestioned right of research in such vital matters, but is the only agency which can effectively conduct such general inquiries as are needed for the benefit of all citizens." The New York Times, which in many other directions did not approve Mr. Roosevelt's constitutional interpretations, in commenting on this message the following day, Feb. 16, 1909, said editorially: "Perhaps the right is not exactly 'unquestioned,' but it is in the light of precedents and by fair interpretation, unquestionable."

The press of the country has very generally and quite cordially endorsed the bills to create a Children's Bureau, as have most organizations and public meetings of citizens engaged in children's work, saving only a few that have been half suspected of not wishing any search light thrown on their own methods or results.

We live in a nation composite as to population, but more composite in its legislative machinery. In so far as the problems of childhood are capable of being dealt with by law, the law will not be made for the most part by our national legislature—the Congress—but by the forty-six state legislatures or the six territorial legislative bodies, each for its respective jurisdiction independently of the others. This procedure has manifest disadvantages when compared with the simplicity of legislative regulation in England, for example, where Parliament has power to enact a veritable Children's Charter which the re-

cent Children's Act of 1908 may be called—but it has also some advantages to which reference has been made. The chief advantage is the wider range of experimentation which is possible under our 52 compartment system, and this is precisely the advantage that we have not been able to capitalize because we have had no central agency or bureau to gather information and make comparative studies beyond state bodies. The lack of accurate knowledge or the ability to secure at small cost definite information of what has been done or tried in one state by the legislators and social workers who seek to legislate in another is almost unbelievable in spite of state and national conferences of workers. Much of our superfluous laws with their lack of possible enforcement and a great deal of our unscientific and crude attempts at legislation might be avoided and an enormous saving of money effected as the direct result of the easiest and least costly part of the work of the Federal Children's Bureau. The proof of this statement is found in the vastly better condition of state legislation on Child Labor and Women's Labor as the result of the work of such private agencies as the National Child Labor Committee and the National Consumers' League. If private agencies, national in scope, but with limited powers and resources, can accomplish an appreciable improvement in existing law, how much more may be expected from the government bureau?

The definitely expressed opposition to a Federal Children's Bureau comes first from Congressmen who think that the national government is already doing through the Census, the Bureau of Education, and the Department of Commerce and Labor, or may do through these or other existing bureaus all that the new measure proposes. This is not true. No duplication of existing work is desired. The quantitative measurements of the Census and particularly its vital statistics would be used by the new bureau as the basis of further inquiries, qualitative in character and therefore not properly a part of census work. The Census will interpret its own statistics, of course, but if the mortality of infants in one city is greater or less than in another city of the same size, it is not the function of the Census authorities to go beyond the statement of fact. It would be the function of the Children's Bureau to send a special agent to make supplementary studies that would explain the causes and if possible the remedies for the people of the less favorably situated city as ascertained by the Census. There is no doubt that many of the powers and duties assigned to the proposed Children's Bureau might be added to some of the existing bureaus if added appropriations were provided, but it is not believed by those who are working for the new bureau, after careful consultation with those in charge of allied

bureaus, that it is either economical or advisable to add to their overcrowded programmes. There is also a distinct advantage in having a separate bureau labelled "Children's Bureau," so that the most unlettered citizen of the republic may know where to appeal for help in dealing with his children.

A second objection comes from those who look askance at the increase of the powers and expenses of the Federal Government. Those whose constitutional theories demand that the central government be reduced to the necessary minimum will find less to object to in the Children's Bureau if they rightly understand that it gives no new administrative powers to any federal official and that the expense involved will be more than offset by the actual savings accruing to the states in information that furnishes the basis for wiser and more economical legislation and provision for public duties to children which now devolve on the states alone. Such information the states must either go without and pay the penalty for their own ignorance, or secure for themselves in a less satisfactory way, through the expensive labors of state commissions.

The new programme for children which will make the new world for the child inhabitable even as it is being explored, calls for a union of forces of parents, of teachers and social workers, and the basis for such union consists in a fuller and more easily distributed knowledge of the results of expert dealing with the problems of the child, whether such expert knowledge comes from the teacher or officer of the state experimenting with hundreds of thousands of children or from the mother who by instinct meets and solves the same problems for her own child.

In either case the acquisition and dissemination of that knowledge which will increase health and happiness, multiply numbers, prolong life and efficiency, and promote industry and intelligence is vital to the state and nation. However much may be done by private initiative through education and philanthropy it is the supreme duty of the nation to do its full share to supplement and co-ordinate such efforts on the part of its citizens. All who desire the greatest good for the children of the nation, which the Earl of Beauchamp so appropriately called the capital of the nation, are invited to join in pressing upon the attention of Congress the need for a Federal Children's Bureau.

THE CARE OF THE DEPENDENT CHILD IN THE FAMILY

By Hastings H. Hart

We turn from the dark picture,[1] on which we have just looked, to consider the normal child. We are to consider the dependent child. By dependent child, we mean the child that is an orphan or neglected, abandoned, cruelly treated or left homeless for some other reason.

There was held in the city of Washington, in the month of January of this year, a remarkable conference, called by the President of the United States, to consider the interests of the homeless and neglected child. It was a very significant conference. About 160 people were there. Delegates were invited from every state in the Union. People were there who represented orphan asylums, children's homes, child-helping societies, societies for the prevention of cruelty to children, charity organization societies, state boards of charities, organizations for dependent children, every phase of religious belief, Roman Catholics, Jews and Protestants. There was a little preliminary caucus held on Sunday night before the conference meeting, with perhaps thirty people present, to discuss what might be the points of agreement, from which it was thought a platform might be drawn which would be generally acceptable. At that meeting it looked as if it would be difficult to prepare anything which would secure unanimous acceptance.

The conference was held on Monday and Tuesday. The committee on resolutions was to report on Tuesday, at four o'clock, to give opportunity to discuss the report, and to so amend it as to secure as nearly unanimous action as possible.

A platform of about 3,000 words was presented by the committee, which was the most comprehensive platform with reference to dependent children ever presented at any national gathering in this country. A motion was made and seconded that it be adopted. Two or three speeches were made in favor of the acceptance of the motion. Mr. M. V. Crouse, the superintendent of the Cincinnati Children's Home, arose and said: "Mr. President, I agree to the report of the committee as a whole. There is one point I should like to see amended. In the report it was said that children placed in family homes should receive 'frequent visitation.' I should like to have it corrected to read 'adequate visitation' instead of 'frequent

[1] See Mr. Johnstone's paper above.

visitation.'" The amendment was referred to the committee who were present, and they agreed to the substitution of the word "adequate" for the word "frequent." No other amendment was offered. A motion was made to take a rising vote, and that platform of 3,000 words was unanimously adopted without a dissenting voice. It was not a sudden and perfunctory conclusion, because it was apparent that the people had given the matter due consideration, and it represented the true concensus of those present. The president called for the negative vote, but there was no response.

The key note of the platform adopted was found in the first paragraph, in which was emphasized the importance of home life. It started out with the declaration that home life is the most important thing for the child, and wherever the home was in any way adequately suitable the child should be brought up in its own home. If not suitable, the purpose was to institute measures to make it suitable. Under no circumstances should the child be taken away from parents simply from poverty, but where the mother was fit and competent some means should be found whereby she could take care of her own children, receiving assistance when necessary from public or private sources.

The platform proceeded in the second section to say that when it was impracticable for the child to be brought up in its own home, the next best thing was to provide a foster home, which must be watched over to carefully protect the rights of the child in order that it might still enjoy the advantages of home life.

In the next paragraph it was admitted that the institutional life was necessary for some children. It is necessary as a permanent home for the feeble-minded child, and a large proportion of epileptics and crippled children; that temporary institutional life is necessary for the control of delinquent children, for the training of a certain portion of the deaf and blind, and institutional life may be necessary for a certain portion of the dependent children. Then the proposition was laid down, and agreed on, that in those cases where institutional life is desirable, the cottage plan should be adopted, and the number twenty-five was suggested as the suitable maximum number of children to be kept in a single cottage.

I will not take time to go farther into the result of that conference, but I regard it as a very remarkable one. I will say there was a further agreement that every institution or society that undertakes the care of dependent children should be subject to the supervision of a State Board of Charities, or a similar body, the general work of the institution to be subject to such supervision, and also the children placed in the family

home to be subject to the visitation of the agents of the state. Further than that, it was agreed that the educational work of the institutions in which dependent children are kept should be subject to the supervision of the educational authorities of the state.

Now I say this whole platform was a very remarkable platform to secure the unanimous agreement of delegates representing every state in the Union, every form of care for dependent children, and every phase of religious belief of the country. It is not an accident that this conference should have agreed upon this view, because the idea of the family home life has been growing very rapidly within the last twenty years. Of course the use of the family home for the care of the dependent child is not a new thing. In this country it dates away back to perhaps 1616, when children were sent by the city government of London to Virginia, to be apprenticed there to farmers and planters. It dates back in this state of Massachusetts to 1634, when it was legally recognized by a passage of law permitting the apprenticing of children by public authorities; but for a great many years in this country the idea prevailed that when a child is left homeless there should be provided a substitute for a home, and it was believed by many that a substitute could be provided that would be better than the original home of the child.

I remember in the National Conference of Charity and Correction, in 1896, at Grand Rapids, Michigan, a woman that came from Kansas. She said, "We are engaged in Kansas in building the greatest home for girls that ever was seen. We have a large farm, and we expect to provide for 5,000 girls." She said: "The ordinary mother is not fit to bring up a girl. She does not understand the principles of child study, child culture, child nurture, and all those things. But we are going to have choice, select, ideal women for matrons, and teachers and nurses and caretakers, and we are going to bring up a new race of women to be the mothers of the next generation." Two or three years after that a letter was received from this same woman, and she was found in charge of an Old Woman's Home in Indiana. That choice, ideal institution that was to be so much superior to the family home had failed to materialize.

Well, that idea is not to be lightly discarded. There is a strong and valid argument to be made in favor of it. Those who defend the bringing up of children in asylums say that in the ordinary life of the community the environment is far from satisfactory. Parents lack the means of providing suitable environment for the child. Physical surroundings are often unsatisfactory and unsanitary. The associations are such that

the child cannot be properly brought up. They say: "In the institution we can provide entirely different conditions, perfect sanitation. and good ventilation. We can adjust things to the needs of the child. We can control the influences that make up the child's life. We can control what he thinks about, from the time when he gets up in the morning till he goes to bed at night. We can select his teachers. He never will play truant. He never will be absent from school. He never will run with the gang. He never will be out nights. We can control absolutely his physical conditions. Why should not we be able to produce a result on the institution plan that is not capable of being produced at home by people of poverty and ignorance?"

I have found, from twenty-six years of special observation along these lines, that people in charge of institutions recognize the existence of what we call institutionalism—that is to say, children brought up under the institutional plan lead an artificial life. I speak of the large institution, where the cooking is done by steam, the house heated by steam, and the washing done by steam. And then there is the bell. The bell rings for them to get up, to say their prayers, to go to breakfast, to school and to play, and back from play. What does that mean? It means that some one else is doing his thinking for him; some one else is planning his life for him; he does not develop initiative; he does not develop spontaneity, and he goes out at the age of fifteen or sixteen handicapped. It takes a long time to adapt himself and become a part of the community life, and oftentimes he fails.

So I find the best people in charge of institutions stand on the platform laid down in Washington, namely, that the most desirable condition for the child is that of the natural home life. There was a long controversy over this matter. It went on for more than forty years. You will find in the proceedings of the National Conference of Charities and Correction for 1899, when the conference met in the city of Cincinnati, a very remarkable report of the committee on the care of destitute and neglected children, which was presented by Hon. Thomas M. Mulry, of New York, president of the St. Vincent de Paul Society. In that report he laid down the view that the family home life was the desirable life. Homes must be carefully selected and must be carefully watched over. The accommodations and family must be regarded, and the institution, as he tells us, may care for a certain portion of the children, but he said, "There are homes in abundance, if people will but open their hearts and brighten their homes by studying in what way they may best show their love for their less fortunate fellow beings."

That report of Mr. Mulry closed the discussion. The people that came to Washington thought they were going to find a division. They did not find a division, because that controversy had been settled years ago.

About a year ago I received a commission to investigate the placing-out work in the United States. We are making a general inquiry for the whole United States, covering all the agencies, about a thousand in number, that are supposed to place children in family homes. That means children's aid societies, children's home societies, societies for the prevention of cruelty to children, etc. It means the newly organized Catholic societies, the Catholic Home Bureau of the city of New York, the placing agency of the Catholic Protectory in charge of Brother Barnabas, the Catholic Aid Society of New Jersey under the Reverend Father Foy, the Lutheran Kinderfreund Society existing in some fourteen states, the work of the Children's Home Society which exists in thirty states, and so on.

And then we took up a special examination of placing-out in certain states. We began with the state of Massachusetts. We took up Pennsylvania, Ohio, Indiana, Kentucky and Minnesota. Each one was taken up for a special reason, as being a typical state. We began with Massachusetts, for any one studying that question must go first to Massachusetts. This work is more highly developed in this state than in any other. It began in 1868, Dr. Samuel Gridley Howe being the president of the State Board of Charity, and Mr. F. B. Sanborn the secretary. They found the need of examining the care of children apprenticed by the overseers of the poor in towns. They found a large number of infant children kept in almshouses and cared for by pauper women apprentices, and they inaugurated the plan of boarding out such children in family homes. That plan is developing with great rapidity in this state.

The state of Massachusetts expended last year something like $400,000 or $450,000 from the treasury of the Commonwealth in finding homes for poor children, watching over and supervising them. The city of Boston has a most interesting agency, which expended last year $94,000 for children, who, under the settlement laws of Massachusetts, are subject to the care of the city of Boston. The three principal societies of this state are the Children's Aid Society of Boston, the Children's Friend Society, and the Children's Mission, which expended last year $100,000 in the work of placing, boarding and watching over children in family homes. There is a considerable number of other institutions and societies in this state. For instance, there is in this city of Worcester a very

efficient Children's Friend Society, which places children in family homes.

Now this method of placing children in family homes was practiced for many years by institutions such as the New York Foundling Asylum and the New York Catholic Orphan Asylum, did a great deal of this work.

It was taken up first as a system by Charles Loring Brace, in New York. In 1853 he organized the New York Children's Aid Society, and began sending children out to family homes. In former years much emphasis was placed upon the cheapness of this plan. One large society announced in its annual report: "Last year we placed more than 3,000 children in family homes at an average cost of only $8.63 per child. Children's home societies have announced to the public that for the sum of $50 they would take a child, and care for it from infancy until majority, watching over it and supervising.

This talk about cheapness has gone out of date. We do not hear much about it now. This is largely due to the standard set by the organizations in Massachusetts. They say, "The thing we have to do first is to find out what ought to be done for the child, and then proceed to do that, at whatever cost may be necessary, in order to do the best possible work."

I desire to commend to your very careful reading, in the Proceedings of the National Conference of Charities and Correction, in 1906, an article by Mr. William H. Pear, at that time the assistant secretary of the Boston Children's Aid Society, the title of that paper being "The Full Measure of Responsibility." It has become a classic. I know of no more profitable reading for those that have to do with children and philanthropy. You will find in that paper the sub-title, "The Need of Diagnosis." What Mr. Pear contended was that there should be a comprehensive knowledge in order to accomplish the proper result.

It is a singular thing the way our minds work in this matter. I remember when I was a schoolboy, at the age of fifteen, I was in the same class with a young man, who was, at the same time, studying medicine. He was to take a course of medical lectures two winters, and graduate from the medical college, and then go out, a full-fledged physician. Nowadays he must have four years in college and four years in a medical school. Then, if he can spend a year as interne in a hospital, and finally go abroad, for a year in Europe, he may come back and begin the practice of medicine. In most of the states of the Union, if a man wants to practice as a veterinary surgeon on sick horses, cows and dogs, he must have a state certificate that he has passed a suitable examination.

Until recently it has been understood that any one would do for child-helping work—a superannuated clergyman, a worn-out teacher, any one who cannot succeed in business; but we have at last come to realize that we have here a work which is exceedingly technical, requiring the most discriminating knowledge, and that it is necessary that those who are to take up the care of children should be specially trained for this responsible work. Shakespeare said, "Canst thou minister to a mind diseas'd?" And we have come to realize that when one is to go into a family and interfere with its most sacred concerns, one should think what it means—to help the parents and determine what shall be done with the child, to go into the family in dire distress and presume to interfere with the family, to pry into its private history, and then decide whether they shall be allowed to bring up their child, or whether the child shall be taken from them and given to some one else; and we leave that question to the policemen on the beat or the woman who has just come into the service of a child-helping society.

I want to give an example of the work I found in the city of Boston, which illustrates what is now recognized as the proper standard of care for the dependent child. I went to see a girl of fifteen, who was getting through the second year of high school. It was said to be typical of the work done by the societies in the state of Massachusetts. The child was extremely afflicted. She had lateral curvature of the spine, a very bad case, flat foot, adenoids that had to be removed, enlarged tonsils that had to be removed, teeth that had to be straightened by an elaborate process, a difficulty with the eyes, which made it necessary for her to have elaborate treatment. And to further complicate the case, after the girl had been taken in charge she developed a habit of thieving, making it necessary to deal with that matter. That was seven years ago, when the child was eight years old. They first put her in a hospital, and she was treated for the curvature of the spine, which was reduced fifty per cent. Then she was boarded at a family home, and an extra allowance was paid to the woman who took charge of her, in order to enable her to take the child two or three times a week to the hospital. After attending to the vertebral exercises to improve the spine she did not need to go to the hospital so often, and was treated at home. The arch of the foot was built up, and that difficulty removed. She was taken to a surgeon, who removed the adenoids, and the tonsils, and then she was taken to an occulist, who, after a long course of treatment, got rid of her glasses entirely. Then she was taken for a course of treatment on her teeth. That meant that the agent of the society would come nine or ten miles, take her into Boston, and

returning to her home, she not being allowed to travel back and forth alone under any circumstances. Then came the matter of thieving. The matter was dealt with by the woman who had charge of the girl. She was found taking little things, such as pencils at school. They could not cure her. The agent said to her, "I do not know what to do with this bad habit of yours. These people do not want to have you. If you continue this habit you will have to be sent to the reform school, and be deprived of the privileges you have been accustomed to enjoy. It is useless to punish you; but I am going to let you see what you will come to if you keep on this way." By arrangement with the foster-mother, she stripped the child's room absolutely bare, and for forty-eight hours she slept on a bare floor, and had bread and water to eat. Nothmore was done, and that ended the trouble. That happened to be the particular thing the child needed, and she was relieved. I saw her at the age of fifteen. She was working for her board. Her mother kept in touch, and paid fifty cents a week toward the board. She was full-chested, and had a good face. She was living in a home of refinement, where she was treated as a member of the family, and earning her own way, all but her mother's contribution of fifty cents a week. When I saw her there was a fresh complication. Her mother and an older sister were trying to get her to give up her high school, and go to work to support a younger sister. The agent was patiently taking it up with the mother and sister, to get their acquiescence and to secure the girl's educational privileges. I suppose the society may have spent a thousand dollars on the girl; but the result was worth it. There is a growing sense of the value of the child, and of the importance of doing whatever needs to be done, in every case.

In the State of Pennsylvania we find an entirely different situation from what you have in Massachusetts. The State of Pennsylvania is in perfect confusion in this work. In Pittsfield there are eight different agencies engaged in placing out children in homes, with no mutual understanding whatever. In some counties the children are placed by the county authorities in a haphazard way. No records are kept. In the eastern part of the state the work is done by the Aid Society under contract with the different counties. The county settles for the board of the children. It is expected that the Children's Aid Society will get as many into homes as possible. The state pays $1.75 for board, and additional for clothing, as long as the child is kept on board, but singularly nothing at all is allowed after the child is placed. Before the child is placed there is an allowance for supervision, but after

it is placed that allowance ceases. There is necessity for studying reasonable methods of doing the work.

In the state of Massachusetts I have a list of thirteen orphan asylums and children's homes that have been closed up in perhaps the last fifteen years.

In the state of Indiana the state has taken up the work of placing out children from what is known as county orphanages, and there have been closed up eight or ten of these county orphan asylums within a few years.

There is a widespread movement in the direction of substituting the family home method for the orphan asylum plan; but everywhere is recognized the necessity for more vigilance in the selection of homes, adapting the child to the home, and the necessity of watchful care and supervision. It is coming to be seen that the placing out agencies cannot be depended on to exercise adequate supervision. Many do and many do not, and public supervision is rapidly coming into favor.

THE HOME AT THE BASIS OF CIVIC, SOCIAL AND MORAL UPLIFT

By Mrs. Frederick Schoff

The old world for myriads of ages has whirled through space, while countless generations of men and women have lived and loved, worked and suffered and passed on. Without volition of their own, life came to them, without volition of their own they were called away, in many cases unconscious of the Divine plan of the universe, and of the absolute dependence on each unit to perform its part for the perfect working of the whole.

Every one enters life through birth, and each human soul in thoughtful moments must acknowledge that a Divine power not only gave life but sustains it each moment.

For a brief space the work to be done is here—its continuance beyond our earthly vision. There is continuity, and through life's lessons each soul is fitted into the great mosaic of the larger life where each one has his place and work to do.

Unless one has the vision of life's scope in its entirety, unless one thinks beyond the day and hour, and lives in the light of the eternal verities; disorder and conflict are the result. It is because men and women have lost the vision, because their eyes are blind to the great spiritual causes of life, because they see only the material side, and that in a limited way that mankind grovels in the dust, and sets up as idols the fleeting shadows which seem substantial and real, but which have no permanence.

One cannot consider any real plan for civic, social and moral uplift except by an earnest, honest effort to understand the Divine plan of the universe, and under Divine guidance to use one's life as given by God, to be used in his service, in working out his great purpose for his children.

One cannot aim with accuracy or precision without light. One does not reach a goal with any certainty by aimless wandering. The cause of civic, social and moral degradation lies in humanity, and only as humanity develops true, clear standards of life can civic, moral and social conditions improve.

The cradle of humanity is in the home; God himself founded the home when he created man and woman, each with different qualities but neither complete without the other. He gave

it its greatest crown when he instituted marriage, bringing into spiritual union and oneness the masculine and feminine which together make one flesh.

He gave to both his own Divine blessing and work when by fatherhood and motherhood he decreed that each immortal soul should enter the gates of life, to be nurtured in the home which, in the Divine plan, is the cradle of the race. These duties and responsibilities are fundamental, vital, of deepest moment to the world and Heaven.

Marriage, parenthood, and the home are the living forces which make or mar human life, which make or mar civic and social conditions, and which are the definite cause of the moral status of society.

No reforms can be of real value that do not recognize the home as the basis of good or evil, and that do not take into account the fact that no lasting improvement can ever be brought about except by making the hearts of men know the right, and knowing it, wish to do it.

To the home is given by God the continuance of the race, the physical and spiritual nurture of the children. They come with the innocence of Heaven, with minds and bodies impressionable to all that is pure and good, with infinite possibilities in embryo; and the shaping of these tender little ones is given during the early years of life almost exclusively to the parents.

The trend of life, its ideals and its principles, its physical and moral tone are principally developed by them. Science to-day asserts that nearly all children are born healthy, that pre-natal conditions have less influence than has been supposed, that in the billions of ancestors, heredity is so large a subject that it is unjust to consider a child without good possibilities because his immediate heredity may be unfortunate.

A few of those who have given their lives to the study of the evolution of the mind and heart and body of the child have discovered that it is a science, exact and certain in cause and effect. The blind ones still ridicule those who consider a child worth studying. They still consider that instinct and chance can guide parents and teachers in their great work, but does the world to-day prove that instinct and chance have given the highest types of manhood and womanhood?

The little child, committed to our care by the Divine Father is the last thing to be studied, and the possession of education which will enable parents to develop in themselves intelligence and sympathetic appreciation of the wide scope of their work is to-day almost an unknown quantity. Take our civic conditions to-day—men and women are but children of a larger growth. They are the legitimate result of the early influences

of the ideals which took possession of their souls, and which each life in some sort tries to attain.

Are political conditions corrupt? They are but the sum of units which in human form have corrupt ideals of life.

Power to grasp for one's own selfish purpose is but the perversion of power which should be used for the service of all. It has its origin in selfishness, and in blindness to the higher standards of manhood. Trusts are again the result of selfish purpose to get for one's self without regard for others, without any thought of those who may be crushed in the process. It is failure to recognize the brotherhood of man, and is an evidence that the youthful ideals were not shaped by Divine standards.

Money, pleasure, high station are the goal of far too many lives who might have been taught that as a means to service they are good, but as an end they lower one's soul and degrade what should be the real purpose of life to material ends.

How few men in political places to-day use their places except to promote selfish interests, and advance personal friends regardless of their fitness or ability. The object lesson is before the nation. Its only remedy lies in putting within the hearts of men a higher ideal of citizenship and patriotism, and to the home only can we look for that. We may not be able to change the grown-ups but we may resolve that as far as in us lies, the boys of to-day shall have definite ideals of duty as men and citizens given to them in the formative impressionable years of life, that justice, equity, and righteousness may be so firmly built into character that in whatever station they may be they will not lower their standards.

We see with grave apprehension the alarming increase of divorce, lax ideas of marriage, and low standards of morality. Lawyers and clergymen from many states have met to confer on the remedy, and have shaped uniform legislation to prevent the evil which has already undermined and destroyed thousands of homes, and blighted the lives of hundreds of thousands of children.

The only real prevention of this danger to society must come from the home. It is there that we must look for any real improvement. Marriage, one of God's ordinances, the relation of the sexes in the holiness and purity which God gives them, has been perverted and degraded. The fault, therefore, is in the home which ignores these vital subjects, and which gives to youth no anchor by which to hold to what is sacred and holy, and leaves it to face these great questions without guide or compass.

Only through the home may we see society advance to higher standards of the sacredness and permanence of mar-

riage, and of its great duties, and the home cannot meet its duty until it regards lessons for home making and marital life as a necessary part of education.

Social uplift can only come by raising every unit in the social structure. Only within the last century has the world realized that it is the brother's keeper as far as disease is concerned, and that safety for one depends absolutely on safety for all. The war against tuberculosis, against yellow fever and other contagious diseases, the isolation of the victims, and the elimination of the slum may not have had their origin in absolutely unselfish motives, but the fact is recognized that society cannot be indifferent to the conditions of any of the members without sharing the results of such indifference and neglect.

The fact that the death rate among children shows that three-fourths of the deaths occur during the first two years and more than half in the first year is ascribed almost wholly to ignorance of the physical needs of infancy. This can be reduced to five per cent. by education of parents. The only remedy for it lies in the home. Physicians are deeply stirred, eager to remedy the fearful infantile mortality, but are helpless before parental ignorance and indifference.

Many of the physical defects of late years have their origin from the same cause. The absolute ignorance of both men and women on hygiene sanitation and nutrition is the undoubted cause of disease in childhood and maturity. The home which has no equipment for the physical or moral development of its inmates cannot look for the highest type of children, or the highest product of the race in maturity.

Mothers and fathers cannot be blamed for their ignorance, for they have had nothing in their education which would equip them to make even sanitary homes for themselves, and even less for their progeny.

Why are the prisons full of young men, who have entered criminal lives? Why does society complacently take it for granted that there must be criminals? These men and women in prison were impressionable children once. Is it neglect, ignorance, and indifference of parents and society that they are where they are? Is it ignorance of the treatment of juvenile offenders that each year adds to the list of criminals? There can be no question of this. For nearly ten years, I have made a special study of the juvenile delinquent in a large city, following each case and learning of the causes that led up to the offence, learning also whether the children are abnormal. The percentage of abnormal children is less than ten per cent. These children who are the embryo criminals of later years are in most cases the logical result of unwise, careless, ignorant

treatment by parents, of community carelessness as to children's needs, and of improper treatment when they offend against the law. This improper treatment is due to ignorance of humanity, and of the process by which it develops on the part of courts and community. Half of the arrests of children are for larceny, half for vagrancy, truancy and malicious mischief.

On the three counts of physical, mental and moral development there is to-day no adequate knowledge of the influence and methods by which the infant becomes the man, strong and true in body, mind and soul. There is to-day no adequate provision for education of parents, teacher or social workers, in the science of child nurture.

There is to-day no clear idea of the close relation between the physical, mental and moral growth of the individual, of the race tendencies. These three reasons are the causes for most of the evils which cause the disorders of our social system.

The home is therefore proved to be the basis of civic, social and moral degeneracy. No plan for such uplift can be successful that does not have for its purpose the development of efficiency and intelligence in the home.

The work is basic and fundamental, and without it the foundations of life are weak and insecure.

The most needed science is that of home making and child nurture. The most needed education is on those subjects, for whatever else one does, the proper knowledge of the human body and its functions, the soul and its qualities and development, the mind and its growth are elemental and of vital moment to every one. It is the foundation of a good parent, teacher, lawyer or judge, or a good business man.

The greatest work of the world lies in the development and conservation of each unit of the human race. It is a matter of deep concern to every nation. It took the Boer war for Great Britain to realize that industrial conditions under which men must labor had so lowered the physical standards of Britain that few could stand the physical test required for army service. Consternation and dismay were felt by men in high places that the race which has for centuries held a leading place in the world's history was deteriorating.

Whatever brings such a condition to the attention of a nation is valuable. In our own country there has been some government investigation in the South as to causes of physical deterioration among the poor white people of the South, and while the cause has been proved, and the remedy pointed out, the government of the United States can do nothing to apply the remedy.

In a limited degree the government is dealing with education in nutrition, sanitation, and home economics. It should do it in the broadest, deepest, most scientific and practical manner, because the quality of men and women who make up the citizenship of a nation make its greatness.

Every generation produces those who rise head and shoulders above the masses, who stand out as types of the greatness of which the human soul is capable.

To bring the masses up to these possibilities is the great duty of the home, but the home should be aided by the government, which has the power to study broadly the conditions affecting the home, and which should have the power to provide such means of education as will aid the home in its work. Instead of Children's Bureau, I would call such a department the Child and Home Department of the Government.

The powers should be those of investigation and education. The science of child nurture should be its line of education. The National Congress of Mothers after eleven years earnest study of child and home in all parts of this country, after bringing thousands of parents to a realization of the value of science in home making and child nurture has voted to organize in Washington "The Parents' Educational Bureau of America" to disseminate knowledge on all matter relating to home and childhood.

It has already secured the earnest interest and co-operation of such departments of the government as are working on such subjects, and their prominence of valuable further development on practical lines.

This is very valuable because the printing and postage of educational literature on topics needed in every home would be an enormous expense. To have these supplied by the government and franked will make it possible to extend the educational work much beyond the possibility of private effort.

This beginning has already been made. In order to reach the homes and parents, the Congress has for ten years been organizing parents' associations in connection with schools, and preparing the study of the child in the home, school, and state for use in parents' associations. These form the channel through which it is possible in time to reach and elevate every home.

The scope of the plan devised by the Congress is the establishment of a thoroughly organized system of education in child nurture which, through state and local branches, will be as much a part of the social structure as the public school system. The endowment needed for this utterly new form of education, which for the welfare of childhood, society, and the

nation, exceeds in importance every other form of education, should be adequate to carry on the work.

A board of trustees composed of men and women who have grasped the science of child nurture and home making must be chosen. A corps of instructors in physical and moral nurture should be employed, who would travel and visit the organized centres for parents in every school, stimulating study and thought by those who have the care of children.

Boards of health and physicians will willingly co-operate in the movement to extend a knowledge of the physical needs of infancy. Already through the efforts of the Congress this summer, an alliance has been formed with the Board of Health, Board of Education, and Mothers' Congress in several large cities and a valuable corps of physicians and nurses are patiently explaining to the mothers the care and feeding of little children. These lectures are given in the schools after school hours, and invitations to every mother are sent by Board of Health and seconded by personal calls by the women conducting the movement.

The lectures are translated to foreign mothers or in many instances are given in Portuguese, Yiddish, Italian, Polish, German and French.

Providence, R. I., which, with Lowell, holds the record for the greatest mortality among infants, is giving these lecture courses in 32 schools, and in all the above languages.

Philadelphia and New Orleans have taken it up with real earnestness and will give courses annually to mothers. The careful student of social conditions will bear testimony to the fact that the home is the root of civic and social defects. Yet society goes on with patch work, and as yet has made no concerted, practical effort to make every home what it should be. The International Congress on the Welfare of the Child. The Home Education Congress in Brussels, this conference on Children's Welfare are significant in showing that the thought of men and women is being directed to the science of the home.

The outlook is promising for the introduction of training schools in regard to sanitation, hygiene, the functions of the human body, the nutritive value of different foods, which are essential to every boy or girl, and lay the foundation for correct and wholesome life.

The government is performing an invaluable service in its enactment of pure food laws and in its educational campaign in regard to pure food. The work already instituted by the Department of Agriculture indicates a beginning of home protection by the government, and the desire to extend this education to women in rural districts, while giving to the farmer the knowledge of how to make the most of the soil is the next

step forward, which is even now being taken with enthusiasm at the solicitation of the Mothers' Congress, endorsed by our former President, Roosevelt.

Even the Department of Good Roads urges its work on the ground that illiteracy is almost unknown where good roads and accessible schools are at the service of the home, and that health also requires them. America insists that every child shall learn to read and write. It insists that every child shall go to school for a certain number of years. It imposes penalties for truancy. It looks with pride on its educational system, yet the education which means everything to life and health is not compulsory or possible.

Physiology is taught with such superficiality that the care and use of the most important vital organs is not mentioned. The boys and girls in most schools to-day are taught nothing concerning the function which, used as God intends, makes happiness, and which, abused, causes most of life's crime and misery. Few are the homes where parents give such information; yet is not a pure, healthy, high standard of morality one of life's most needed lessons?

The world can have no moral uplift while it leaves youth to chance instruction as to sex hygiene. It is one of the crimes of the century that for want of truth and light, homes are wrecked and lives ruined.

Every function of the body should be clearly understood, the care of the body in all ways should be a part of education for every one.

Knowledge of food, and its combinations, the need of fresh, pure air, proper clothing, the preparation of food and its care, are a necessary but neglected part of education. They lay the foundation for sanitary, healthy homes. The girls of a past generation took their first lessons in home making and motherhood when they played with their dolls, making their clothing, and in their doll houses learning of the system and order of a house. The little mother learned to sew with interest in fashioning garments for her doll, she developed in childish manner the mother love as she nursed her dolls, and cared for them as if they were really alive.

The Teddy bear has superseded the doll in this decade, and the little girl who plays dolls is an exception, and in the change a valuable means of educating a girl in her own greatest work is lost. Play may have a very important bearing on the after life, and the value of this is apparently overlooked. Whatever develops in the girl the qualities which are God given, whatever brings into the heart a high conception of the God-given duty of mothering the children of men, and of making the home a place of health and comfort and high

endeavor, whatever develops the unselfish thought for others and the intelligent power to serve is in the line of education which counts.

Whatever places before a woman another sphere as preferable, whatever diverts her ideals to business or a literary business, or political career apart from the home is in the line of descent from what is highest.

The world has never needed the home woman more than now. The children are suffering for her care. In homes where parents do not know how to bring up their children, in orphan asylums where massed together they die for lack of mothering; in reformatories, where mother wisdom has no sway, in prisons where lack of good mothering has sent them; in hospitals, in schools and colleges, where a false standard of education is dwarfing them; in mines and factories, and in courts and legislation the children are languishing, and will languish until woman realizes that by neglect of her special work, earth and Heaven are the losers.

Whatever develops in boys the sense of duty to the home of responsibility in bringing to the wife a pure heart and a high view of marriage and of sharing with her the building of a home in its highest sense, whatever puts into their hearts honesty, courage and a deep consciousness of the Divine power with which life touches the heights, is in the line of education which earth and Heaven need.

Science must lead to higher standards of life in the home, it must clasp hands with the power of the Divine spirit and into the hearts of fathers and mothers and men in high places put a deeper realization that the home and the children are the real purpose of all achievement.

HOME AND SCHOOL VISITING

By KATHARINE WARE SMITH, Boston, Mass.

Home and school visiting is a comparatively new work. About three years ago, in New York City, a group of women living in settlements, some of them teachers, felt that something must be done for the many children in the public schools who were not being reached by the system, "difficult children," who did not fit into any of the special classes recently established in the public schools. They went to a number of school principals and asked if they might not help them by hunting up the homes of some of these difficult children, by serving as connecting links between the homes of these children and their school. After a year of valuable experiment this pioneer group became a committee of the New York Public Education Association. During the last year three home and school visitors have been employed by the Public Education Association, and their work has commended itself to the Board of Education. Next year it is hoped that there will be four or five home and school visitors in New York.

The work started in Boston in the fall of 1907, when a subcommittee of the Women's Education Association engaged a home and school visitor to work in the Winthrop District. This year a second visitor has been supported by an interested group of men and women in the West End and there is a plan on foot now to have a visitor in the North End next year. Each visitor is backed by a committee to which she reports at stated intervals. One of the settlements during the past year has devoted part of the time of one resident to home and school visiting.

The visitor goes to the school daily to find out how she may serve the teachers and principal. She gets complaints of all kinds: one child has been tardy repeatedly, another comes dirty and unkempt, another tells of sickness and destitution at home, another is indifferent and does n't care about his lessons, another is so irregular in attendance that he is making no progress and the teacher suspects a family problem. I find that I naturally think of girls as I talk because most of my visiting has been for a girls' school; but I have worked for several months in a boys' school, in an entirely different locality, and there I found the need of the work quite as great as

among the girls. I have been fortunate enough to work two consecutive years in the same school and so I have learned to know the teachers and many of the children and their families well, and I am fairly familiar with the thirty or more social agencies with which I am in constant co-operation. Sometimes inquiries come to me from these agencies—clubs, or settlements, or associated charities—and the mothers themselves have once in a great while complained to me about a teacher, a sort of turning of the tables which adds zest to my work. It takes very little explanation to make the most ignorant mother take a more sympathetic view of the teacher's difficulties and decide to suspend judgment for a while at least.

What happens after the visitor gets her list of complaints at the school? I do not always go first to the home. I find out if I can whether the child has any club connections; whether she is known to the Associated Charities; whether she has a court record or whether she is known to any agency with which I may consult before hunting up her home. This is not necessarily the order of events, of course; but the visitor is a go-between not only between the school and the home, but between hosts of outside agencies; and she must know how and love to co-operate all along the line. Very often my first visit to the home makes me fear that only the Society for the Prevention of Cruelty to Children can adequately deal with the situation. In that case I can only refer it and offer to keep that Society informed of developments. The school visitor, if her district is as small as it should be, traverses the whole of it at least once a week—much of it daily. There have been days when I have made twenty or more calls, but those were not the days when the most was accomplished, nor is the family that has to be referred to an outside agency the typical visitor's case. Often there is a better adjustment after one visit in the home. The explanation of the child's home life to the teacher is enough to help her adapt her methods to the child's needs. A little change in the teacher's attitude may make a child happy in school and keep her up with her grade. The home is apt to have one standard and the school another, and they need to be harmonized.

One little child six years old was caught stealing and lying at school. Her face was sulky and forlorn. At home they thought she was bad and beat her; but it did no good. I told her father and mother that a little child might lie and steal and yet not be a bad child, and that perhaps kindness would help her more than beating; and from that time, since the teacher has understood the situation and conspired with the parents to help her, the little girl has had a shining face and no more stealing has been reported. Sometimes a transfer is needed.

There was a deaf child whose mother insisted upon keeping her in school and would not permit her to be sent to the special school for deaf children. But I took the mother to visit the Horace Mann School and she changed her mind. In three days the child was established there with her full consent. Sometimes the visitor can lead the way to supplementary training for a child. One very bright boy, the head of his class, was sullen and so reserved that it was almost impossible to get hold of him; and yet his possibilities were great beyond a doubt. Home investigation revealed the fact that the boy and his father were both tubercular; his mother had died of tuberculosis, and yet he was so independent that he was planning to work all summer. He was known to a settlement and an Associated Charities Conference, and both were ready to carry out some good plan for his vacation. He was not well enough to work or sick enough to be sent to a summer camp. After much consultation and talks with the boy and his family, he was sent to the day camp school of the Y. M. C. A.

These few instances will serve to show, I trust, that this work of home and school visiting is both social and educational in its purpose. The visitor aims to co-ordinate all existing agencies for child welfare at home, at school, and at play; and to adjust the difficulties of those children referred to her by the school.

THE HOME IN RELATION TO THE OTHER FACTORS IN EDUCATION.

By Wm. H. Burnham, Ph. D.

In our pedagogical teaching we are bound to aim at what is concrete and definite; but along with this it is well to note the potency of any abstract idea that is at once general and vital. Such an idea has been the conception of liberty, of human freedom—certainly one of the most important factors in European and American politics for the last hundred years.

Another abstract idea which should have a similar potency is that of home education. This has been in a certain sense the keynote in the discussion here to-day, and it is bound to recur in our deliberations. A clear idea of the place and function of the home in education would probably suggest the solution of many of our concrete educational problems.

I am well aware that the tendency of modern education and of modern society is largely to minimize the functions of the home. The school, the church, philanthropy, and even the state, have taken many of the duties and assumed much of the responsibility of the home, in the care of children. Again there are economists who maintain that the home as an economical unit must give place in modern society to something more efficient. It is difficult to forecast the future, but it is perhaps possible to get a clear idea of what is and what should be the function of the home in the education of children to-day.

Now if any one thing is illustrated by this programme it is perhaps that there are many factors in education—among the most important of these, the home, the school, the church, the playground, the workshop, the street, and innumerable special agencies. Modern pedagogy has shown the need of correlating the different subjects of instruction with reference to the child as the centre. Equally important is the necessity of co-ordinating the different factors in education. Experience has given us too many illustrations of the difficulties when, for example, the home and the school work at cross purposes, or when the school and the church, or the school and the playground, or even the school and the street, are at odds. A co-ordinating agency is needed. What shall it be? Some say this work of co-ordination should be done by the school. In

exceptional cases this may be necessary but it is, I believe, a mistake to suppose that the school is rightfully the co-ordinating agency. In the past it has been maintained that this function belonged to the church. Again certain social philosophers have held that the state should assume it.

Against all this I would maintain that the proper correlating agent is the home. At present the home is the economic and social unit. It is the beginning and the centre of education, in a large sense it is the model for education.

I am well aware of practical difficulties connected with this view. Why talk of home education when there is no home? and of teaching and training by parents when they are ignorant, immoral, or at work outside the home? Of course it becomes necessary in many cases for the school or some other agency to assume functions that primarily belong to the home. If, however, we believe in the primacy of the home in education, this usurping of home functions by the school or other institutions will, if possible, be done in such a way that it will not be permanently necessary. For example, it may well be maintained that it is not the function of the school to bathe children, and yet it has often been found expedient to establish school baths. Now if these are introduced and managed in such a way as to increase the feeling of responsibility on the part of parents for the cleanliness of their children, as has, I think, often been the fact, then it should not be necessary in the ordinary public school in the next generation to continue them, although of course it may remain expedient to do so. In all such cases of conflict between home and school responsibility, and wherever home functions are assumed by some other agency, we shall be likely to perform them all the more wisely if we recognize that the home should be responsible for them. In a word, decrease the sense of personal responsibility in the home, and you degrade education; increase the sense of responsibility in the home, and you raise education.

The modern kindergarten, the playground, health inspection, and other movements, have given ample illustration of the reflex effect of education by the school and other agencies on the home, and have shown that home duties may be assumed by other agencies in such a way as to stimulate the feeling of responsibility of parents. Without taking time for details or concrete illustrations, it is not, I believe, too much to say, that the burden of Pestalozzi's teaching, the lesson of his classic Leonard and Gertrude, that the salvation of society must be sought by improving the home, and that in spite of ignorant mothers, besotted husbands, and in spite of poverty and squalor, we must always emphasize the gospel of home education,—all this needs to be repeated and reinforced to-day.

A few pretty definite practical principles follow from this idea of the primacy of the home in education. They are enforced, too, apparently by the teachings of experience. We may formulate them as follows:

First, the aim of school education is to supplement the education of the home.

Second, the best of institutions is a poor substitute for a good home. Other things being equal, put the delinquent or neglected child in a home rather than a school.

Third, charitable institutions are likely to be successful in the degree in which they approximate in their management the conditions of home life.

Fourth, schools and other institutions should not as a rule usurp functions that belong to the home. In case this is desirable, it should be done in such a way that it will not be permanently necessary to do so.

Fifth, teachers should always recognize the authority, the responsibility, and the general expert character of parents in the education of their own children. The numerous exceptions to this can be treated all the better by one who recognizes this general truth. On the whole, perhaps we may say that parents are not much more inefficient than we teachers, and certainly we can learn much from a child's parents in regard to the best methods for his education.

Sixth, for the child's misdemeanors the parents as well as the child should be held responsible. This is coming to be recognized in child legislation, as, for example, in the Colorado law.

We need a renaissance of home education. The gospel of Pestalozzi should be preached in all educational circles. Whatever the future may have in store in the way of new social development, for a long time the cry of reform must be back to the home. With the growing tendency to minimize the educational functions of the smaller social groups, there should be united an increased emphasis on the responsibility of the home in correlating the various educational factors. Education cannot rise much higher than the home, and the home cannot sink much lower than the school. The pupil of to-day is the parent of to-morrow. If the primacy of the home in education and its responsibility in correlating education were recognized by all other agencies, the school and the church as well as the rest, with this recognition would soon come increased ability in performing the functions of the home; and anything which lessens the feeling of responsibility for education in the home is likely to cause grave injury to education in general.

THE PSYCHOLOGICAL CLINIC

By Arthur Holmes, Ph. D., University of Pennsylvania

In the Psychological Department of the University of Pennsylvania, the expression "Psychological Clinic" means three things. First, it applies to a monthly journal devoted to orthogenics, founded and edited by Dr. Lightner Witmer, Professor of Psychology, and the originator of the work done in his department for backward children.

Its second application denotes a class of students made up of teachers, principals and superintendents of public schools, physicians, social workers and any others who are interested in children's welfare. These students, in addition to their courses in psychology, have the opportunity of seeing backward and defective children as they are presented in the classroom, of noting the methods of diagnosing and classifying their condition, and finally, receiving instructions in disposing of each child. Such practical training prepares these workers to deal intelligently with like cases as they come up in their various fields of labor.

Finally, "Psychological Clinic" means also the daily free clinic to which children are brought for a careful diagnosis and advice by skilled psychologists and physicians.

This clinic was established in March, 1896, at the Psychological Laboratory of the University of Pennsylvania by Dr. Witmer. The occasion of its inception was the presentation at the laboratory of a boy fourteen years of age, who was brought by his teacher, Miss Margaret T. Maguire, for advice concerning his chronic bad spelling. Her assumption was that psychology should be able to discover the cause of this deficiency and advise means of removing it. From that time on the clinic has continued its work.

The children come from all quarters of the city, from the state and from distant states; they represent all classes of society and all nations; they are brought by mothers, fathers, teachers, social workers, or anybody who is enough interested in them. Very frequently it happens that a public school teacher notes a pupil dull below the average. She may even suspect a case of imbecility but her tact prevents her from stating her suspicions to the naturally opinionated parents. She therefore refers them to the Clinic with the statement that

"George is backward in his studies and had better be examined at the University." Such a course relieves the teacher of possible controversy and puts the case into the hands of experts in whom the parents have abundant confidence.

When the child appears at the clinic he is first given a careful physical examination by a regular physician. In case any physical defect is suspicioned which might account for his mental condition, the child is immediately referred to the proper medical clinic for treatment and the parents are instructed to bring him back as soon as he is physically restored. A further psychological examination may reveal the fact that the child is retarded in his studies by some bodily defect. When this is removed and proper pedagogical methods applied the child quickly regains his proper place in the school course. On the other hand, the sadder pronouncement may be necessary that the child is mentally defective and should be sent immediately to an institution for life-long care. The possibility of such an outcome may be easily believed when it is remembered that a careful estimate places the number of backward and mentally deficient children in the public schools of Philadelphia at about three thousand.

From first to last a careful record is made and kept of the child's history, including all possible hereditary and natal influences, accidents or diseases after birth, its pedagogical experiences, present physical condition and particular stigmata. Such reports are made by a skilled stenographer, classified and filed for future reference or additions until the case is finally disposed of, or for consultation at any time by students interested in this phase of psychological investigation.

From this purely descriptive part of my discourse I now turn to a few concrete illustrations of the work. From these examples you will readily discern its two great needs.

The first is the need of trained psychologists skilled in diagnosing mental deficiencies. This arises from the fact that every backward and mentally deficient child presents the possibility of injury from two opposite methods of treatment. Misunderstood at school, uncared for at home, with no attempt to teach him at all—under the vain and vague delusion that he "will outgrow his dullness"—he is allowed to roam the streets, to pick up the bad habits his class is always readily susceptible to, to deteriorate mentally and physically until a precocious aptitude for crime lands him in some penal institution or an early-acquired shiftlessness enlists him in the great army of ne'er-do-wells. In either case, he becomes both a threat and a burden to the community.

The opposite method of treatment usually springs from the ambition of the parents. It is quite natural for fathers and

mothers to want a son or daughter to profit by all their own experience, to avoid their mistakes and to accomplish what they failed to do. Knowing the best sides of their children and clinging to the last shreds of hope, they are painfully loth to believe that the child of their fondest dreams is not only wholly unable to realize their ambitions but actually must be numbered with that fearful class stigmatized as "weak-minded." Seizing upon the child's marvellous memory for obscure and detached details, or upon his wonderful musical ability, the parents dwell upon these qualities to the exclusion of all his weaknesses. To their minds such a child *must* be able to learn. It must be laziness or inattention, or carelessness that prevents his advance at school. Having a zeal without knowledge, they press the poor, weak brain to tasks entirely beyond it. They torment the child until high-grade imbecility falls to lower grades or the abysmal gloom of idiocy closes over the shattered mind and shields the unfortunate one from further harassment.

Not long ago a woman brought her daughter for examination. The girl was twelve years old and to the bitter disappointment of the mother, formerly a teacher, she had never been able to pass the second grade in public school. The good woman, possessed with that little knowledge which is a dangerous thing, told with tears in her eyes of all her ambitions for that daughter; of how she had sat up nights until one o'clock, teaching, drilling, beseeching, scolding and promising in the hopeless effort of giving her an education, without which, the mother said, a "person might as well be dead." That girl was, in fact, a middle-grade imbecile, fit indeed for house-work or other manual training in which she should have found her life's happiness, but utterly destitute of the mentality needed for her mother's high hopes and made continually worse by her mother's constant forcing.

Even more recently, a well educated and fairly successful business man admitted that he had long nursed the ambition to make his imbecile son a physician and gave it up only when adolescent exhilaration reached high tide and ebbed again without carrying the boy beyond the third grade.

Such instances are too pathetic for adverse criticism. They grow out of the best there is in the human heart. These hopes and fears, prayers and sacrifices of mothers and fathers for their children are not for a moment to be deplored. To disabuse their minds of false hopes and to turn their energies in the right direction for the betterment of their unfortunate children requires effort and a determined purpose to act for the best. But it must be done. To do it and to do it early enough further requires psychologists skilled in diagnosis of

imbecility and clear in his judgment of the treatment required.

When the diagnosis is made, and, as often is the case, some institution for training the lacking intellect seems the best place for the child, a further need quickly manifests itself. Most institutions of that kind are already full or nearly filled. Many of them have long waiting lists. From these lists selections of the most worthy or the most promising cases are made. Through the ignorance of the parents, it very frequently happens that the case is not presented in such a way as to secure adequate attention, or, if it does, and a period of waiting is necessary, parents are too busy to follow up the matter.

For the best disposal of the cases therefore, a close relationship with all social agencies dealing with these classes of children is necessary. To accomplish this, the time of a trained social-worker is demanded. Such a worker is preferably a woman skilled, like the school-visitor, in all the detailed diplomacy of dealing on the one hand with overburdened institution managers and on the other with an ignorant, uncertain and often-times suspicious father or mother. Often, too, as I have indicated, there is not the remotest suspicion on the part of the parents of what is really wrong with their child. When they do know, there is usually complete helplessness in getting relief. They need an immense amount of sympathy, direction, and patience, all of these to be shown, first, in the exact diagnosis of their child's case, and secondly, in the practical help needed for the best disposition of it. Both of these functions the Psychological Clinic undertakes, making its contributions on the one hand to the science of psychology by a careful study and exact record of each case and on the other to society by co-operation with other agencies in making the best disposal of each child possible under the circumstances.

HOME ECONOMICS

By Mabel P. Huddleston
Acting President-Director, N. Y. Branch, A. C. A.

The work of the New York Branch of the Association of Collegiate Alumnæ for the past year has dealt almost entirely with the questions: "How far is the great amount of criticism of the curriculum of women's colleges, published during the last ten years, justified; and what specific changes can be recommended?" The method adopted has been that of investigation, through reply-postals, and general discussion based upon committee reports, of the actual experience of the members of the Branch, both of definite deficiencies in their own education, and of the relative value, for the demands of life, of courses already offered in the twenty-four colleges of the Association. This investigation showed a greater consensus of belief in the desirability of Home Economics than of any other subject not already a part of every college programme; and a very strong interest in topics related to the development, the protection, and the environment of the child. After consultation with various specialists, the Branch has placed itself on record as endorsing the report made out by the committee on economics, which is to be presented to the General Association in October, at its annual meeting in Cincinnati.

This report, among other courses, recommends,

A: A required course of one hour a week on the *Hygiene of Environment* for the second half of the freshman year.

This course would follow a course on personal hygiene, and would naturally cover many of the essentials of Domestic Science.

B: An elective course on the *Hygiene of Childhood*, which would follow General Biology, would treat of heredity, of the effect of environment and physical condition upon the mental, physical and moral growth of the child, and would be supplemented by field study of children in schools, in playgrounds and in industry.

C: An elective course on the *Family*, treating of the historical and biological significance of the Family; the social, legal and ethical aspects of the Family; and the economics of consumption in the home.

Finally, with a keen sense of the necessity of some biological

training for the competent handling both of domestic and of civic problems, the report recommends that a greater emphasis be laid upon that particular science, even to the point of requiring from every student at least two hours a week of Biology and Bacteriology during one year.

CHILDREN'S ROOMS IN HOUSEHOLD ARCHITECTURE AND HOME PLAYGROUNDS

By Louis N. Wilson, Litt. D.

I come here this morning simply to make a plea for the children in the home: to ask that in planning our houses we give them more consideration.

It is easy for us to find fault with the schools and those who are responsible for them; to insist that if they were really in earnest and faithfully studied the needs of the children they would get better results, but what are we, you and I, doing in our homes? If we are really in earnest and wish to show what can be done for the children let us make a beginning in our homes. I have recently talked with architects and have asked them how often in their professional capacity as designers of homes their clients have asked that provision be made for the children. They tell me that beyond a nursery or bedrooms for the children—usually this means merely extra rooms like all the others—no special provision is called for. Sometimes a client specifies that the children's rooms shall be set off in a remote part of the house that they may not disturb the elders; occasionally a fond mother wants baby's bedroom next to her own; or a room, it may be large or it may be small, is set aside as a nursery or playroom for the children. More often, however, when a couple plan a house they think more of the chances of selling it later on than they do of building a home in which to bring up children—in which provision is made for the little ones. I have heard of a man who was building a $15,000 house. He had spent considerable time over the plans. He and his wife had visited the architects frequently, consulted their friends, read up on the subject of exposure, drainage, and landscape gardening, in fact they thought they had taken every precaution to insure a model home. They had three children under ten, but beyond providing bedrooms for them the fact that these children were to grow up in the house and that their surroundings in these next ten years would have a great influence upon their future lives as men and women had not affected the plans for the home in the slightest detail. When their attention was called to the fact they could not see the point. The children in a few years would go to college, and might never live at home much after that, or, if they did, they

would not need children's rooms; if they were to build a freak house for the little ones what could they do with it when the children were grown? Certainly no one would buy such a house, and they must look to the future.

Think of the number of people you know who own houses costing anywhere from $5,000 to $50,000 with large reception rooms sacred to costly furniture, with libraries without books, with piazzas without screens to shield from the deadly fly or mosquito, and not a child room in the house.

I wish to make a plea, then, for consideration of the children when we plan a house. The architects will help us, for they respond quickly to any desire on the part of their clients, and they can and will render very valuable assistance if we will but let them. A firm of architects in this city designed the children's ward at the Worcester Memorial Hospital and provided a screened playroom on the roof that gives character to the whole building. It is a positive pleasure to visit this hospital and see what can be done for children when one is really in earnest. I must not omit mentioning here the home of the Hon. and Mrs. Charles G. Washburn of this city. They not only provided an excellent large playroom for their children in remodeling their house, but bought and demolished a house in the rear in order to provide the children with an outdoor playground.

According to a newspaper clipping I have here there is in a western city a block of apartment houses surrounding a playground for children which is six feet below the level of the street. The description seems a little absurd, but here it is:

"The playground covers 4,600 square feet, and contains large date palms, fan palms, fragrant acacias, a rose hedge 150 feet long, and two playhouses, shaded by lantanas, climbing roses and eucalyptus trees. There are beds of roses and scarlet geraniums fenced in with wire netting for protection and a gymnasium, with swings, hammocks, horizontal bars, trapeze, ropes and rings, baby swings, teeter bars, and seats. There is a large sun parlor with piano on the roof covering the gymnasium, and in front of each apartment window hangs a flower box six feet long, filled with growing plants.

"Many of the new arrivals among the children are pale and weak, but in two months' time they become tanned, romping, noisy youngsters, full of health and good spirits.

"There are rustic summer houses in the playground, and an aviary containing more than 100 birds of song, gathered from the Hartz mountains, Germany, Belgium, England, Mexico and Japan."

The trouble with most of us is we are not really in earnest in this matter. Why, we give more attention to the equip-

ment of a stable or a garage than we do to the part of our houses to be occupied by the children. Many a man will spend $500 or $1,000 on improvements in the stable who would not think of providing a well screened piazza or a well equipped playroom for his children.

A few years ago there was pointed out to me near a large city in Europe the home of a wealthy couple with six children. When the second child was born husband and wife set to work very seriously to consider adding a children's wing to their house. It was all planned from the standpoint of the children and has proved a great success. It was their part of the house, and as they grew older they were held responsible for its care and conduct. Here they could cook all sorts of things in their own kitchen, make all the noise they pleased, invite their own friends to come and visit them, prepare a meal, and invite father and mother to come and share it with them. They had their own study room, and even their own little private chapel where, I was told, their sensible mother trained them to spend half an hour each day in absolute quiet. How many of us have really considered the latent possibilities of a suitably planned and constructed house as an important factor in the mental and moral training of our children?

I would make a strong plea then for, first, a large well screened piazza where the children could play, sleep or eat, fully protected from flies, mosquitoes or insects of any kind, and, second, a large room in the house for a winter, or wet weather, playroom. This room should have a stage for dramatics; simple apparatus for gymnastic exercises; large wall space for pictures; movable screens or partitions that the children may set off nooks and corners in their play; for the little ones a sand pile, and for the older children benches and tools for the construction of things.

But above all we should get the children out of doors as much as possible. Is it too much to ask, in this glorious climate of ours that some outdoor play opportunities be connected with our homes? In the cities this may not be possible, but how many do it in the country where it is possible? Personally, I am sorry to say, I know of but a single playground connected with a private house that has been planned and provided for the children. I know many beautiful country places and some city homes with beautifully laid out grounds, but I only recall a single real children's playground. Perhaps the owners acquired their estates when the children were grown up, but I do wish some one would show what a delightful playground for children could be constructed once given the desire to do it.

Dr. Curtis tells us that for so small a sum as $25 a home

playground can be fairly well equipped, and we hope to hear from him on the subject during the week.

My plea, then, is for more consideration of the needs of children in planning our houses. Who can estimate the value of the influence of the home upon the child during its early life? We are too apt to look upon the child as spending only a few years at home, and feel that it is hardly worth while to spend money in providing rooms and facilities that will be useless in the course of a few years. These few years, however, the ten or fifteen that a child spends at home, are the life foundations of our men and women of to-morrow, and, if we would do our duty, we must give more attention than we have in the past, in planning our houses and grounds, to the needs of the children.

THE SUBURBAN CHILD

By Mrs. Samuel McCune Lindsay, Englewood, N. J.

There are existing at present in American life three distinct social problems relating to childhood. Much scientific work is being put upon that of the city child. That of the country child is also being considered. The third,—that of the suburban child,—I have never even seen mentioned, as the problem of a distinct class, and for that very reason it immediately attracts our attention.

Let us at once ask: How is the suburban child different from any other child? How does he vary from the usual, either in birth, personality, or environment?

1. *He is the child of a highly-selected class.* The people who live in the suburbs are seldom drawn from the plain average. They are selected by their love of simplicity, of reality, of domestic life. They do not care for noisy streets, excitement, showy entertainments, and the whirling throng, or they would not move so far away from these things. They are usually educated above the average in their special circle, and they are apt to be skilled, prosperous, and successful, as it nearly always costs more time, effort and money to live well in the suburbs than in town. They are ambitious and industrious, and of a domestic type,—very generally young married people with families of growing children,—parents who care for each other and for their families, and who are willing to make sacrifices for their children, and to inconvenience themselves in many ways for the best welfare of these children. Again, suburban dwellers have considerable public spirit and civic pride. They like to have attractive homes, good roads, good schools, good churches, good public service, and they are usually progressive in ideas and in civic aims.

The suburban child thus has the cultural atmosphere of the city, without its cramped conditions, and the out-door life of the country, without its isolation. He is thoroughly well-born, bright, teachable, and well-nourished, having abundance of fresh air, food and space to play. From many points of view, he may be looked upon as the flower of American childhood, and, if well-trained, seems born for leadership and social efficiency.

To offset these advantages, he is highly-strung, excitable,

and impetuous; he has sensitive nerves, and inasmuch as he is energetic and capable of taking the initiative, he is apt to be uncommonly impatient of restraint or control. The child of parents who have won success in the stern competitive tests of life, he, too, is eager to break new paths. As a class, the suburban child is increasingly important, both in numbers and in opportunity, and needs an exceptional type of development to fit him for his high career.

2. *His environment, though so simple, is relatively costly.* He belongs to a group of families who are obliged to carry a double economic burden; *i. e.*, who have to pay twice for many of the advantages which they possess. One would suppose that eggs, butter, fruit and vegetables would be sold in the suburbs on their way to the city, but ordinarily they are not. They are taken first to the city for distribution, and are then carried out again, so that the suburban buyer has to pay the additional cost of this second transportation, and of the produce that perishes by this delay. The business interests of the father, the general family shopping, and the wider opportunities of culture and society are chiefly in the city, absorbing a large share of the general income, and yet the family must also support,—and support liberally,—the local schools, churches, clubs, and charities, as the effort is to make them the best of their kind. The expense of living is further increased by the fact that much of the family marketing must be done by telephone (in the city this is optional), and when trying to procure good teachers, professional service, domestic service, or any form of education or culture, the suburb must compete with the intense centripetal attraction of a great city. Special inducements of income, of privilege, of honor, or of social appreciation must be extended to maintain high standards in the suburbs.

3. *The suburban child is almost a fatherless child.* Early in the morning, by train, trolley, and by automobile the fathers go to town. They do not return until about seven in the evening, or, if professional men, often not until after midnight. Even on Sundays and on holidays their time is much broken, and they are much away from home. The suburban child thus has only fragmentary glimpses of his own father, and is wholly outside of any regularity of discipline or control by him. This greatly interferes with the firm discipline and the right bringing up of the children; it makes it very hard to maintain suitable hours for meals, family prayers, or any typical home life in the evening,—a family circle assembled for reading, study, conversation, music, or the cementing of family affection.

Not only is the child without a father, but the town,—at

least its residence section,—is left during the day a manless town, and into this manless community hundreds of school children are turned loose after school hours, with an extraordinary freedom as to their roaming.

Imagine three diagrams. No. 1 is a circle enclosing a normal family of father, mother, and three children, in which, as the father and mother have the same general sphere of home influence, the children can be kept under normal control. This was the situation in pioneer days, and is now on our smaller farms, or in any family where the father's work, in study, shop, or field, is near enough to that of his wife for them to manage their children jointly.

No. 2 consists of two slightly intersecting circles, the first enclosing the mother and children, the second containing the father. This represents the abnormal suburban situation: the mother is left with the children, and the father is at work in the city, only touching the circle of family control at night, or on Sundays or holidays.

No. 3 consists of three slightly intersecting circles, one containing the mother, one the children, and one the father. This third situation is worse than either. Here the mother—who may be either a poor working woman, or a woman of wealth occupied with society—is also away from her children, leaving them practically alone or with servants.

From a glance at these diagrams, we can see at once what is the weak spot in even the best suburban life. We are led to our next point:

4. *The suburban child is not under right conditions of control.* Nowhere does the American child, as a class, seem under full control, but the suburban situation is unique. For in the country, a child's father can be with him, as a rule, much of the time; in the city, there is the restraint of chaperonage, of many passers-by, of many men, and of a vigilant and numerous police force. In the suburbs, there is the least leverage possible for control, and masses of closely-associated children are abroad, with a very wide range of roaming for each individual child. The most conscientious mother would have to have a hundred feet and a thousand eyes to keep watch over her spry little flock.

A great many difficulties grow out of this situation. To mention only a few, we discover that principals and teachers find the problem of discipline in the schools exceptionally trying. If we go into the room of any of the younger grades, we find the children like grasshoppers for activity, and full of every sort of prankish mischief. Children's diseases are hard to check. There are many children, large groups of them are much together, and inspection is not so strict as in a city,

hence anything, once started, spreads with rapidity. The children, in their out-door play, go in gangs and masses, and they are very little supervised in these sports. They put each other up to many kinds of mischief in the neighborhood, and the real culprit is seldom detected; accidents occur; mean tricks are laughed at as if they were a good joke; and these unsupervised children have little conception, as they grow older, of the rights and privileges of others, particularly in public places. Their undue freedom, moreover, reacts on their manners at home.

Not only is the physical control of children difficult, but also public sentiment, which is a form of social control, is far too largely dominated by boys and girls under sixteen. After that age, they either go to work, or enter distant schools and colleges.

Now if we remove, or subordinate, in any community, the restraint, the counsel, the experience, the knowledge of the world possessed by its older and presumably wiser members, we have left only the crass inexperience, the false judgments, the crude ideas and the untested enthusiasms of growing children as public standards, and this is bound to result in a lack of social and civic dignity.

The more cheering aspect of suburban life is that these conditions, which undeniably exist, are neither hopeless nor irremediable; *for any good suburb may be made a strategic centre from which a process of control may be extended, not only to its own children, but to many others in the land.*

A suburb may be used as a laboratory, and in this laboratory at least a few phases of control may be mastered. In a great city, where there are from 20,000 to 100,000 or even, as in the case of New York, more than 1,000,000 children, it is impossible to get results with so large a number; but if we take a suburb containing, say, about 1,500 children of school age (between six and sixteen), it is really possible, by taking the necessary time and attention, to learn the name, address, and general living conditions of nearly all these children, and also to set in operation forces which will almost positively put them under a reasonable degree of right control.

How can this be done?

(1) By rousing a determined public spirit. If all the different organizations in any suburban town would agree to consider seriously the welfare of the children,—if the topic could be brought up in the clubs of college men, the civic clubs, the women's clubs, the teachers' associations, and the church sessions and boards of vestrymen or trustees,—intensely interesting discussions would arise which would make clear the necessity of better control, and educated and thought-

ful men and women would go to work upon the problems involved, and would resolutely say: We can and we *will* control the children of this town.

(2) By parental counsel and agreement. The father cannot be brought back from his work in town,—modern economic conditions prevent this,—but he can perhaps have shorter hours and fewer days in town, and he at least can stop to think and plan and help. Each family should have definite house-laws, drawn up by the parents and children in co-operation, and these laws should be obeyed. The simplest amusements, dress, and customs for children should prevail, with early hours and strict surveillance of children's parties, and there should be a quiet life in summer.

(3) By great care in the choice of principals and teachers in the schools, who should have, in addition to their power of teaching and inspiration, a specific knack of discipline. Strong, essential subjects should be taught in the schools, in the simplest way, with thorough drill on important principles, and great stress should be laid on the larger ethical training. The school-life and the home-life should be most carefully correlated. The importance of home life and home duties should be emphasized, and the schoolroom made a real preparatory place for after-life. If possible, both boys and girls should be allowed to share in public interests, and to rise to responsibility under sympathetic and intellectual guidance.

(4) By supervised play. For a group of 1,500 children, there should be at least three large playgrounds, supported either by school funds, by church funds, or by private gifts, with a skilled playmaster or playmistress in charge of each playground. Sometimes boys and girls should be at play together and sometimes separately, but always under careful oversight.

(5) By great care in the choice of suburban ministers. These ministers should be selected, not only to be efficient in the individual churches under their care, but also so as to make together a powerful working-group, of varied types, ages, and experience. They should understand children, know them personally, and help definitely in their upbringing and control. Religious education should be fostered, and, among other things, the language current among even the most well-bred children should be promptly expurgated and revised. There is a whole undiscovered world opening to the ministry, if they will but look into it. There should also be strict discipline in the Sunday School.

(6) By the encouragement of skilled physicians, who should also together make a good professional group,—of men who are not only good practitioners, but are also capable in

preventive work and in sanitary science. The work of the Board of Health and of the hospitals should be understood and supported.

(7) By maintaining some sort of friendly but firm children's patrol on the streets, to make impossible many kinds of thoughtless mischief now current in suburban towns; to make "rough house" unpopular, and boy-fights a trifle more uncommon; to look in occasionally at the public garage, the ice-cream parlors, the toy-shops, the stationery stores, or any other place where children congregate; to keep an eye on corner-loungers; to be around, in a general way, on the chief coasting-hill, or where there is blasting with dynamite, or a mad-dog scare, or a fire. It is not wise to try to keep children away from all danger and excitement,—they like to sway in tree-tops and sit on ridge-poles, and to be a part of bits of thrilling life,—but some wiser guardian should be not far away.

(8) By providing books and magazines for children which exert direct moral control. What a child reads is often his deepest guide to life. Many kinds of reading fascinate but take no hold—or else a wrong hold—upon the will, and a child's will should be set to righteousness by every word that passes beneath his eye.

In conclusion, the children should have bright, vital teaching and literature concerning the principles of religion. This is not a theory,—its value has been proved. The mind of a child responds more quickly to Bible stories, to the heroic lives of missionaries, to the thrill of great causes, and the story of world-battles for conscience' sake, than it does to the smaller things of literature and life. The hearts of children are still so close to God! Out of books of large moral control, something elementary and great passes into their spirits. They are lifted into an atmosphere above that of restlessness, rebellion, and discontent, and catch bright glimpses of the moral order of the universe—of that pervading Law which reaches from the nursery to the throne of God. Their minds are turned toward Obedience; they gain right conceptions of liberty, justice, citizenship and public order.

All these points are very simple, but do we not see that by the persistent *combination* and use of them, a child is given the greatest possible amount of freedom of space, play, varied interests and companionship, and yet is at every moment held under affectionate and wise control?

If, now, we can set these social forces of control at work in any given suburb, the same may be done in many similar communities, and by and by, as these well-governed children go out into life, will they not carry with them exalted stan-

dards? By their character and their conceptions of duty will they not gradually redeem our country from its lawless ways? Will not the whole spirit of our republic, orderly, reverent, chastened and earnest, be newly-inspired to carry on, with the least waste of ignorance, disorder, poverty, or crime, the new works of civilization which have been so wonderfully entrusted to us as a nation, and which must be so intellectually conceived and so spiritually achieved?

DAY NURSERIES

By Mrs. Arthur Dodge
President of the National Federation of Day Nurseries, New York City

I must say it is the greatest gratification I know to say something before an audience of specialists like this, because it is the first time in the course of my long experience with day nursery work that there has even been any acknowledgment by other societies that we were doing anything in the way of education. The day nurseries for many years were considered a fad, followed by a few women who had nothing else to do. The day nursery was conducted by a few Boards of women, who could run a day nursery in their own homes, who were nice mothers and nice housekeepers.

Now of course I want to tell you all I can about the educational side. I always like to get up and tell how many nurses we have and how many children we are taking care of. The first day nurseries did nothing in the way of education. It was quite a number of years before even the kindergarten was thought of. Children were supposed to be taken care of during the working hours of the mothers. The public was stirred by reading of children who fell out of the windows and were killed while their mothers were away at work, and the establishment of many institutions may be traced directly to experiences of this kind. For fifteen years no effort was made for any sort of education. I think the idea began, as far as I can trace it, at the Chicago Exposition, where there was a kindergarten in connection with a day nursery; but even then the kindergarten was used to entertain and amuse children, and not to instruct them. Then about twelve or fifteen years ago, when our Conference first began in Chicago, associations in four cities were formed and a federation talked of; and we found there came to be a different feeling with regard to children of day nurseries. And a movement began, as all movements do begin, all over the country, when the question was asked: What shall we do for older children—that is, for children after seven years? for our limit of age was six weeks to seven years. So the children of seven out of our care and after school hours were on the streets. But there grew up an idea that we were responsible for them and that we should not let them go, though it took quite a number of years for any-

thing tangible to result. Then there began to be all over the country a movement toward cooking classes, sewing classes and manual training, until now I think in all the large nurseries, you will find cooking and sewing classes established along well-organized lines. There has been such an improvement in the kindergarten, that we have begun to feel our responsibility toward the children of kindergarten age, so that most day nurseries now have kindergartens with well-trained assistants. But it is now understood that we must adapt ourselves to the conditions of a day nursery. There was at first a great deal of feeling on the part of the kindergartners that they did not want to approve of our methods, because there was a cut-and-dried rule that they should do certain things at certain times, and this we could not do.

The development of day nursery work seems to be tending toward a neighborhood centre. The kind of teaching we give to the young children, the kind of influence we have in the neighborhood, the mothers' meetings, etc., seem to indicate that the future day nursery will be, as some of them are at present, really a neighborhood centre. And I have gone so far as to say that, where there is a good day nursery in a neighborhood, there never need be a settlement, because that day nursery is going to become a natural neighborhood centre.

And now, what is the effect on the children of this education? It is very difficult to find statistics about this, and we only know that in the public schools, the teachers tell us they know the children that come from the day nurseries the moment they are interviewed. They behave so much better and have so much more self-control that the teachers instinctively ask: "Have you been to a day nursery?" There is a noticeable influence also on the older children; and in the department stores in New York and in other places where boys and girls are employed, there is a great demand for children that come from the day nurseries. I suppose one inference would be that the influence of the day nursery during eight or ten hours a day is better than that of the mother. We never talk about this side of the work, for it is not for us to say that we want the children to take care of instead of leaving them to their mothers during the day. We take the other side: that if the mother has to go out to work, then we are glad of the chance to take the children.

About ten years ago there were 110 nurseries in the country. Three years ago there was a very large increase and we got out a new directory with nearly 275 day nurseries. There are now 402; that is, in the last ten years the day nurseries in this country have almost trebled. We are beginning to realize that it is due to the industrial situation. I always prefer to

make a statement when we are approached on the question of the women in industries; and many times it has been suggested that the day nursery is only a makeshift and that we had better put something in its place; and there has been a suggestion that the state pay the mothers for the care of the children. But we are only in existence because of a need, not because we want to be. It was rather interesting when I spoke of this suggestion to Dr. Emil Münsterberg, and I asked him directly about that. He had had a great deal to do with this movement in Berlin, where they take care of whole families, decreasing the allowance as the children grow up. And I asked him if it was a practical thing in this country. He said they spent three million dollars in Berlin alone in the year; and he said, in looking over the tenement house district of New York alone, it could not be done for less than six millions.

It is very difficult to discuss in detail the educational side of the day nursery. I can only say that I think that, all along the line of day nursery work, the managers are being aroused to the need of the education of the children. As far as numbers go, we take care of about 4,000 a day and 12,000 or 13,000 in the United States. And I want to say in regard to this line of education and the question of education in day nurseries particularly, that we do need the help and the advice and the co-operation of every other organization in existence. (I think it is only in the last two or three years that we have stood out as a system, and are being admitted first in the line of education.) The movement is growing to such an extent that it will have to be taken into account in every community. We have been left alone for many years now, and we have tried to work out our own problems. It is hard to secure the co-operation of other organizations, especially the kindergartens. So I make an appeal here for real co-operation, for every one to study what we are trying to do, what we are trying to work toward, especially in the line of education, for children from three and a half on. Of course, before that age, it is more nurture, shelter and feeding. We are in existence only because women work, and we have the largest number of little children all the time of any charitable institution, except an institution like the foundling asylums. (Many are under the educational age, so there is nothing in child nurture that we are not touching.)

There is another subject in regard to which I want to speak particularly and ask your co-operation and advice. It is a point on which I should very much like discussion. It is comparatively new to us and we want to know what to do. It is the question of day nurseries in industrial communities. I may say that a very remarkable and persuasive gentleman,

named William Holland, a writer in the Everybody's Magazine, precipitated the whole question in this country by his article on Fall River last November. The figures on child mortality touched the country. I could not possibly go into this question of women in industry, because that is another side of the story entirely. I can only say that we are in existence simply because women work. The infant mortality in Fall River is 440 in 1,000. What are we going to do about it? They are starting day nurseries all over the South, because, of course, the South owes its present prosperity to the mills. We are even told that it is our duty to start day nurseries in the cotton mill districts, in order that the mother may go back to work after the child is born to supplement the family income; and if we do not do it, the children die by thousands. The women have no sense of responsibility, and know nothing about cooking, or sewing, or taking care of and feeding their children; and we are asked to take those children so that they won't die.

Then there comes another question: What is a living wage? The living wage of an Italian woman in New York is $3.00 a week and she snpports three children on it. The living wage of a mill girl is from $18 to $20 a week. When she is married, unless her husband earns more than that, she says she cannot get along without going out to work herself. The nerves of women from 30 to 32 years old go to pieces in a mill, so that there are plenty of women whom she can hire to take care of her children while she is at the mill. What is the day nursery system going to do about it? Are we going to approve of day nurseries being started? I am going to leave that to you, and I should like any one here who knows anything about that side of the question to help and suggest to us. The managers of the day nurseries now have to meet almost every kind of problem. It is not any one kind of problem or one single need; everything comes into our work connected with children from the time they come to us at six weeks until we send them out to the public schools, and then for several hours a day until they are twelve. I should like to have two kinds of schools: one to educate mothers to a sense of responsibility, and the other to educate women to undertake work like this, that is, the direction and supervision of work of this kind. The latest suggestion that has come to me is from your secretary, Dr. Boggs, who had a very interesting paper at our last annual meeting in New York on the responsibility of college women to go into day nursery work. In other words, there is a new education and new preparation needed for the future day nursery.

THE ACHIEVEMENTS AND FUTURE POSSIBILITIES OF THE NEW YORK MILK COMMITTEE (ABSTRACT.)

By WILBUR C. PHILLIPS, Secretary of the New York Milk Committee

I am told by a delegate to this Conference, who has come early and proposes to stay late, that this Conference differs from the regular conference in that the persons present are here to get views and ideas which they can put into practice. In the words of my friend, they have come to get "punches." If I can give you any ideas out of the experience that the Milk Committee has had in New York, I shall be glad to do so. I shall speak most upon the general work of infant milk depots, as I understand that work, how they should be conducted, etc. There seems to be an impression that infant mortality can be stopped by distributing pure milk. That impression is largely due to the work of a very great philanthropist, who has distributed milk for many years at great expense to himself, and who has done a great work in saving the lives of babies, but who has not done all that it is possible to do along this line. Mr. Straus, of New York, distributes pure milk and that is all he does. He takes milk that is fairly clean to begin with, purifies it and modifies it, and then sells it in three-, six-, and eight-ounce bottles. There is no medical supervision to advise the mothers who come for the milk. There is no ascertaining whether the mothers who come for the milk are able to breast feed their children. No facts are gathered concerning the mothers. The milk is put up in quantities that are not suited to the individual needs of each infant. If an infant needs an ounce and a half of milk, the mother may throw the other half away. It is simply clean milk substituted for the dirty milk ordinarily distributed to the mothers and modified to a certain degree. This impression that clean milk distributed to mothers will save infant lives is quite widespread throughout the country. But milk alone will not save the lives of infants. When the Milk Committee began its work, they had the impression that it would. There were on the Milk Committee one or two doctors who took exception to the general idea that milk was the great panacea, and who maintained that the education of the mothers was equally important. This had already been illustrated in France.

Dr. Budin discovered that certain mothers who had left the dispensary where they had given birth to their offspring returned after two or three weeks and said that their children died. Dr. Budin came to believe that the reason these children died was because the mothers did not know how to take care of them; and so he organized classes where groups of mothers returned at regular intervals, usually a week apart, and brought their babies to him for examination, for weighing, etc., and he prescribed for the babies and instructed the mothers in the care of them. As the result of this work, the deaths decreased. One of the Milk Committee who had heard of this work agreed to establish in connection with the distribution of the milk a programme of education for the mothers whose infants were fed by us. And so we began our work; but no sooner had we begun than we found that the problems multiplied. We found even that the work of distribution was not so simple as had first appeared. They had one nurse in charge of each depot. Physicians also were needed. We could not afford to pay physicians and so we got volunteer physicians; and such was their interest that within three weeks, largely through the efforts of the nurses, we had 36 volunteer physicians who met the babies once a week, examined, weighed and prescribed for them. The problem of relief was a difficult problem.

Now, as I see the situation, the infant milk depot, in saving the lives of children, is the most important factor. We put two nurses into the field who were not connected with any milk depot, but who visited from house to house. Their work has not been so successful as the work of the nurses in the milk depots, for the reason that the milk presents a natural claim upon the mothers. It secures in a perfectly natural way a hold upon them. As long as these mothers in our congested districts remain grossly ignorant, some artificial means will have to be resorted to to get them to co-operate in the saving of their children's lives. They resent the intrusion of a visiting nurse. But a mother will come naturally to a milk depot; and when she finds that the milk is agreeing with her child, she will become familiar with the work of that depot, and will co-operate with the nurse at that depot.

There must be a segregation of the work that is now done in milk depots of the above description. No one society can carry on the work of milk distribution, the work of the nurse, the work of relief, and the work of the physicians. I believe it must be carried on on a business basis. No milk should be sold to any mother who is able to pay the full price of that milk. When we started out, the price of our milk was twice that of Mr. Straus's. They said it could not be sold. We

said that this was not only a programme to reduce infant mortality, but a programme of education in milk dietetics, in milk values, and the charity organization societies must realize that there is a difference represented by dollars and cents, a difference between milk that is prepared and milk that is bought at the corner grocery. We sold it at a rate of 10 cents a quart, at a loss of $300 per month. It could be put on a self-supporting basis at 13 cents. One other reason why the sale of milk at low cost is bad—if we sell the milk to one mother able to pay the full price, we must sell it to any one who comes along. The distribution of the milk can be done on a business basis. We want in our depots to have a milk company, a model milk company, to take over the work. The arrangement of the depots will adjust itself automatically. For instance, in the Harvard Union in Cambridge, a billiard business is carried on in the basement by a company which pays rent to the Harvard Union. The Harvard Union is glad to be relieved of carrying this on, and on the other hand, the company is glad to be there for the patronage. In the same way, I can conceive of a milk company co-operating with a settlement or hospital in identically the same way. If the mother cannot pay the price of the milk, she will be referred to a charitable organization, which investigates her case. Then the mother with an order from them goes back to the depot, and the milk is charged to the relief society, the bills for which go to that society. These bills are numbered so that if any baby has to be investigated, that can be done with great facility from the records of the milk depot.

The future work of milk depots is social work. If possible, I believe in locating depots in settlements; but I believe it is inadvisable to locate a depot in a settlement simply because it is a settlement. In many ways the settlements are not the places for the milk depots. But the milk depot should be a settlement or the centre of influence for child life. And I believe our little milk stores have in them the makings for infant settlements. I believe this work is growing all the time. I think the milk depot is the most elementary, the simplest way of getting at the mothers in their gross ignorance. As conditions change, we ought to get into the home life of the mothers. I think the social future of the milk depots is going to be very great.

Modified milk should be sold only to mothers who cannot breast feed their infants, or, for one reason or another, cannot prepare home modifications. If the number of babies which one nurse can look after is limited to 50 or 75, few instances will be found where home modification is impossible, either by the mother herself or by the person who is in charge of the

child during the daytime. The carrying out of a programme of thorough instruction such as this implies, places more and more emphasis upon the distribution of a clean, whole milk and less and less emphasis upon the distribution of commercially modified milk in individual feedings. Ultimately, every infants' milk depot should become a milk store from which whole milk is sold either to well mothers who can breast feed or to intelligent mothers who can prepare home modifications. Its success or failure can be measured directly in this way.

Thus the infant's milk depot, from being at the start purely a milk distributing station, becomes a social centre from which radiate the influences of education and social betterment. Pure milk like pure food of any description is essential to the health and lives of our infants and children; but more important than pure milk is knowledge on the part of women, so that they can know how to use this milk properly after they get it.

THE IDEALS OF ETHICAL CULTURE FOR CHILDREN

By David Muzzey, Ph. D.

I have no deep philosophical reflections to offer you this morning on the training of the child, but think it will be best if I tell you of what we are trying to do in our Society in New York.

So far as I know, the School for Ethical Culture, of which I am a teacher, is the only school in the country in which direct, ethical instruction is given, from the very earliest grades to the very highest. For a number of years that has been true. In 1892 Professor Felix Adler, the founder, wrote his book on the moral training of children, in which he outlines a course of ethical instruction for what we call the primary and intermediate grades in our secondary school. Since that time we have added a high school course of four years, and now we are going even beyond the high school grades in organizing groups for young married people, vocational groups of young lawyers, young physicians, business men, etc., and adult groups generally. Of course, the school is the chief medium of our instruction and about 450 to 500 students are enrolled in the school.

We have Sunday-school work also, different, of course, because the fundamental position that we take in the Ethical Culture Society is the supremacy of ethics, of morals, over any form, to reveal religion or dogmatic teaching in any way. We do not neglect the Bible. It is taught carefully but, naturally from our point of view, we regard it as an historical document, taking its place with all the other records of revealed religion that have been made to man.

Now the fundamental principle in our teaching is to train the child to enter a changing, improving society; and, more than that, to train him to be a conscious agent in pushing on the work of change and improvement. A great deal of our present-day education follows frankly the competitive ideal of our civilization, training the child to get as much as he can in wealth and position, training him to be successful—successful being interpreted to mean making his way, getting his place; so in fact the phrase "making a living" has come to mean almost completely making money, though we know, of course,

that a living is much more than money. I attended the graduation exercises in two large schools in New York, in both of which the whole emphasis was placed on, to my mind, very low competitive ideals. Boys were complimented for having beaten the other boys in the school and given medals. They were made to feel that their course was successful because they had beaten somebody else, which ideal permeated the whole exercises. Now we do not believe in that. We believe in competition in service rather than gain for one's self. And we attempt to teach the children that their success in the world does not mean what they can get out of it, or how many of their fellows they can pass in the race for position, but it means how much they can contribute by a correct, cultivated balance, trained and shaped to do the work of helping on the world's evolution toward good. This is the fundamental and basal character of our teaching in the Ethical Culture School and Sunday-School. Instead of ignoring the child's individuality and emphasizing an order outside the school into which he will go some day and to which he must adapt himself in order to be successful in it, we emphasize the child's character which will be potent enough when he gets out into the world to change that order. We put the emphasis on the child in school, to change the world, and not on the adaptability of the child to the order which he will enter when he graduates.

We believe our instruction differs very largely from that of France and Germany, in this respect—that it is completely divorced from any theological implications. In France, ethical culture, which has been in vogue in the schools for more than twenty-five years, has been mainly promoted by anti-clerical considerations, and the ethics have been introduced as a make-weight against religion. To be sure, since 1900 there has been an improvement in that respect. Nevertheless, all movements bear for many years the traces of the spirit in which they were conceived and the French movement bears still very largely the spirit of anti-clericalism. On the other hand, the German education goes to the opposite extreme, and the ethics teaching there is nil. They simply have biblical instruction, the object being to train the child in the accepted religious creed of the state.

We simply recommend to the child as far as we can the idea of moral progress, of ethical progress, proceeding out of his conception of the great movement of the world toward ethical consciousness.

As to our curriculum, in the early years, the first two grades, we make use of fairy tales, animal stories, in which there is discoverable a moral element, for example—*The Red Rose and the White Rose*, and *Red Riding Hood*. Then we proceed to a

study of the family relations, as the child wakes up in the sixth or eighth year to an idea of his place as a member of the family and begins to realize that there are responsibilities toward sister and brother, father and mother. We discuss family relations, the provisions of the mosaic code, the Odyssey with its picture of Greek family life. Then we proceed in the intermediate school to give the children glimpses of the historical development of morality. We present something of Socrates and his view of life, of Plato and the Roman state with its struggle between the orders, of the triumph of the Plebeian classes over the Patrician—all presented, of course, in simple language. As the child's interest widens from his purely self-centred little soul to the family, then out to his playmates and perhaps the town in which he lives, we try to go on giving him this historic material to help develop the ideas that we wish to inculcate. In the higher school we begin with some extracts from the penal code of New York State. Now we want to show the child at this transitional moment the responsibility of the individual to the community, on the one hand, and also to show the work of the individual in that these methods have been for his direction, and to cultivate the correct attitude in his mind to classes that offend against society. This occupies in all a few weeks and forms a very good introduction to the main subject matter of the high school, which presents the relation of the individual to the state, especially in the aspect of the individual obligation to such moral and ethical provisions as the State finds it necessary to insert in its codes. Of course, this spreads out into a very wide field. Slavery, for instance, ancient and mediæval, and slavery in the South are discussed in order to cultivate the right attitude in the child toward human oppression. The labor question of the present time is touched upon. We try to stimulate the child to train his will rather than his intellect, to make him feel that our civilization is not the solid thing he might have thought it, but is a mighty intertwining of human wills, that some are diseased, some weak and some noble. The problem is how to excite his admiration for the best.

In the second year, we go on to a little more personal subject: the relation of the child, the threefold relation, to those whom he meets,—his attitude to his superiors, to his equals, and to the undeveloped inferiors, or the less fortunate than he. Under that triple heading, we have a very rich course indeed in the training of the child in his *milieu*. The object is to get the child to know society, to know that he has a great mission to perform in that society when he has graduated.

Then we go on with the vocational ethics course. When the child reaches the junior year of the high school, he is be-

ginning to think of what he is to do in life, and the problem of his vocation comes home to him. This involves introspection—his individual fitness, his ability, his adaptability to the position in life which he hopes to occupy. So he is taught both self-appreciation and humility. He is taught to estimate himself as well as he can in the light of the previous training he has had on the different grades of society.

And we go on the fourth year to the broadest of the courses: namely, the relation of the individual to the state. And there we treat the matter historically, showing that is how the state instead of being the external, objective entity it seems is the combination of good men and women like himself, and we train him to look forward to taking his place as a good citizen.

I think that will show you much better than any philosophical reflections I could indulge in what the Ethical Culture Society stands for, how much it believes in children and attributes to their inborn nature, and how little it relies upon what seems to it the adventitious periods of the formulated morality of the past. I know there are serious objections raised to the direct teaching of ethics in the schools. Perhaps no one has voiced those objections more cogently than Professor Palmer of Harvard. We differ, of course, completely with Professor Palmer; when he says, for example, that the teaching of ethics to children is likely to make prigs of them, when he maintains that the child is not interested until the college age in ethics, we think he is wrong. I think we have amply proved in our work that this is wrong. We do find the child interested from the very early days, and interested in discussing the right and wrong of things. We believe, and think we have ample reason for it, that leaving the child alone and not bringing it face to face with the consideration of these questions is to neglect the child, and that the habits that are formed are not blind and holy habits but blind and selfish habits. And so we take advantage of the youth of the race to impress these lessons. We do not believe, for example, in the principle that has been so overdone, of the child repeating the experience of the race. I think it is evident that a child eleven or twelve years of age has very much more experience, mental and moral experience, than the adult in the early years of the race, and I think we make a grave mistake when we think that our young children are not considering these problems. It is not a question of making the child a prig, but of making him a man. A striking illustration came to me the other day. My own boy of six is in the school and the question came up in the first grade class of truthfulness and of the effect on the child of disobeying; and the teacher told the story of the children who were playing in their mother's room;

the mother told them not to open a certain drawer. They opened it, but hearing their mother coming back, they shut the drawer; and there was no evidence when she came in that they had disobeyed her. The teacher said: "How do you think those children should feel?" They gave what they supposed would be the right answer: "I should think they would cry;" "I should think they would never do it again;" etc. But my boy said: "Well, I should think if they shut the drawer already before the mother came in and did n't say anything, I don't see how she could know that they had been in the drawer."

Institutions that train in the ethical and moral life appeal to adults, to people, in other words, with ethical and moral life. We have passed from the stage of being too young for these things, and we are rapidly coming to the point where we believe that our civilization will be made up of the whole of our best men and women who have had in their youth the shaping which the church faintly often strives to give them in their age. In other lines except the schools, we are awaking to that fact.

In New York State on the first of September a law will go into effect making it impossible to call a child under sixteen years of age a criminal. In other words, children who commit criminal offenses under sixteen years will be dealt with as moral delinquents rather than being punished as criminals. From September, 1902, to the present about 8,200 cases came before the children's court in New York. You know, of course, that the children's court deals with children as mistaken rather than as morally bad. And these children were sent to reformatories and given in charge of various curing officers; and as a result 7,100 were completely healed and sent on the path of good citizenship. But I imagine this is only one of the indications that we are waking up all along the line to this tremendous fact that the time for the moral training and ethical consideration is youth and not middle age or even dawning manhood. It is youth. Now this is the training that we are devoted to in this school.

We do not attempt to train them in the theory of ethics. We provide a safety-valve in action for them always. We follow their interest in well doing as well as in correct thinking. We do shun the danger so much feared, the danger that the instructor will simply pour in his ideas on the child, leaving them to ferment in the poor child's brain. We have provided against that. We have direct charities connected with the school. Dr. Eliot is also the head of the Hudson Guild in New York. The children work for hospitals. They carry gifts; they visit reformatories and study them. They have

ample opportunity to put into practice these questions, taken up in the second year of the high school, of their proper relations toward their equals, their superiors, and delinquents. We have teachers in charge of each class whose duty it is to guide the social and moral life of that class. We let them imitate in speech and action all heroes, especially at our festivals.

CRITICISM OF PRESENT SUNDAY SCHOOL FADS, CURRICULUM AND GRADES, WITH DEMONSTRATION OF TEXT-BOOKS

By Edward P. St. John
School of Religious Pedagogy, Hartford, Conn.

I was told that the informal give-and-take talk was preferred here, and that is all I am prepared for. Let me say at the outset that such criticism as I shall offer will be of a very friendly and sympathetic kind. My mother was my first Sunday school teacher. I received a valuable part of my religious and moral education in the Sunday school. I have assisted in forming more than 100 Sunday schools and have visited thousands. I say this because I do not wish to be considered as an unfriendly critic. I believe in the Sunday school and in the men and women who are doing its work. I believe that, after the home and the public school, it is the largest factor in shaping character and the religious life of our country. But I believe it is open to very severe criticism on psychological, pedagogical and practical lines. It seems to me that the difficulty at the root of the weakness of our Sunday school work has been the fact that for many years, perhaps centuries, religious education has been isolated from everything else in life. When we teach children religion, we do it on one day in the week, from one book, in a building set apart and instruction is given mostly by one man. It would hardly be possible to separate religion and religious education more effectually from everything else in life. I appreciate the value of specialization; but there have been certain very natural results. The Sunday school because so isolated has persisted in the use of antiquated methods. For example, it uses the catechism, which is still believed to be, by some teachers, the best mode of teaching religious education. I have a statement in writing that this is the ideal method for the education of children after five years of age.

For the last few years there has been among Sunday school writers an appreciation of these conditions and an effort to profit by the work of secondary teachers, with the result that methods devised for use in our public schools have been taken over. We find, for example, that literary methods are sometimes insisted upon. A primary educator suggested that, if he

should control the Sunday school, he would hire one reader to read before the whole school —an effective way of teaching literature, but it sacrifices the element of personal influence. Again, historical methods are suggested. But it seems to me that the value of the material which a story contains is as an object-lesson. For instance, the story of Samson. There are also lovers of geography who advocate geography methods of studying the Bible—map drawing, color modeling, making note-books, pasting photographs, and certain forms of dramatic play. This way is being very largely used by many educators in the Sunday School, but there is the danger that they miss the point, in the stronger emphasis upon such things. Books may be decorated in something of the spirit of the old monks; but the junior pupils cannot feel this spirit. In England a class of boys of 14 and 16 studied the pioneers on Sunday, and the following Saturday played pioneer, dramatizing the stories learned the Sunday before. Here is impression, feeling, and expression, but what the playing of the pioneers has to do with the aim of the Sunday school I don't know. The lives of the pioneers are a suitable study for the inculcation of moral heroism in boys and girls; but the expression should be found in the every-day lives of those boys and girls and not in play dealing with crude material rather than with the spirit of the lesson. A clergyman told me that in teaching a lesson on Christian courage to boys and girls of 13 and 14, he made Theodore Roosevelt the basis of the lesson, and related one incident where Roosevelt during his college days went away to a ball game and roomed with the champion, Jumbo, and how the latter made up his mind first to get down and pray before he went to bed. When the clergyman reviewed the next week, he asked who was the hero of the week before. Of course all the boys said Jumbo, the champion. That is only one illustration. The children are not ready to apply the lessons to their own lives. There are in the country countless opportunities for altruistic expression. Little acts of social service, entirely possible for the child or youth to perform, are of the utmost value.

In one Sunday school, considered one of the most advanced, graduation is based solely upon the passing of examinations in the course of study. It is a purely intellectual test. Many Sunday schools are graded by the position of the pupil in the public school. That is, when a child passes from the third to the fourth grade in the public school, he is immediately promoted in the Sunday school. But he should be graded by a different standard in the Sunday school from what he is in the public school. There are stages in the religious development of the child on which the promotion of the child should be

based. There are here three or four simple principles. The pupils should be graded upon the moral and religious life. The teacher should be trained to know certain stages in order to meet their needs and to master the material that should be used in those particular grades. And the whole school should be organized with a view to carrying out these grade methods. As child study advances these gradations will improve. The Sunday school should profit by the Bureau of Child Study to be established here.

If we turn now to the Sunday school curriculum. There are here it seems to me many illustrations of earnest and honest effort toward pedagogical and practical results. The older Sunday school curriculum was theological, based on the catechism, the conviction that we are likely to be transformed by an act of God, the Bible being the means. The effort is sometimes to prepare for church membership, and ritual is the dominating motive. Others aim to present the literature of the Bible as it is presented in the Bible schools. But the true aim, it seems to me, is the shaping of the moral and the religious character of the pupil, or character-building. The various methods—the historical, the ecclesiastical, the biblical, the geographical—none of these should be dominant; all must receive some recognition doubtless, but the aim of character-building must be dominant.

It seems to me that we can already distinguish some stages of religious education which have appeared in the race and which do appear correspondingly in the child. We can shape our curriculum to our development through these natural states. We have the knowledge that will enable us to plan such a curriculum already. I think we may outline this development for the race as follows: I. Nature worship, where the savage begins to recognize forces about him, which bring him pleasure or pain and he responds with rapture, fear or reverence. 2. Gradually these forces are personified and rites of worship grow up. 3. Next a stage of magic where man purposes to control God. 4. In the course of time these are put to the test, and savage man begins to realize that charms and incantations are ineffective, and a realistic stage follows, in which the doctrine is that of obedience to God. The gods must be obeyed but cannot be controlled. 5. Still later comes the aspirational type. There are four such stages at least to be clearly distinguished and many like these appear in the religious development of the child. The child approaches God most readily through nature. He sees his father and his mother between himself and all these blessings, and it is hard for him to grasp things. When the child asks what makes it rain or shine, there is but one answer which

comes directly, God. So there is a psychological basis for beginning our curriculum with nature study, that is, emphasis upon the outer rites and forms of worship. We pass from the study of nature to the moral laws. We pass to the legislative phase and then to the aspirational.

I have placed in the museum upon one of the tables a number of books, perhaps 100 or 150 volumes and pamphlets of recent courses of study designed for the graded Sunday school. It is not exhaustive but some of it is effective.

These are the criticisms which I suggest hastily concerning the Sunday school of to-day.

THE DEVELOPMENT OF SOCIAL CONSCIOUSNESS IN THE SUNDAY SCHOOL

By Richard Morse Hodge, D. D.
Teachers' College, Columbia University

Mr. Chairman, Ladies and Gentlemen: My theme is, How social consciousness may be developed in the Sunday school.

This is a social age. We are looking at things from a social standpoint, and for this reason we ought to look at religious instruction from the social standpoint. There is a special reason, however, for so looking at instruction in the Sunday school.

You remember what an immense impulse was given to the study of science by the evolutionary theory. This was because the evolutionary theory was so apt a one for the investigation of scientific phenomena. The social conception of religion and religious instruction is of great importance, because religion is essentially social.

We must define our terms before looking at the Sunday school through this social lens. You know that since the Reformation we have been emphasizing individualism. We have run mad with it. Men of my age were taught political economy in college from the individualistic standpoint of Adam Smith. Now political economy is studied in our universities as a social science. Education had been looked upon for centuries as a training of the individual. Now we are training men not to be individual units, but for activity in society. Religion has been a question of the training of the individual—the individual's hope of heaven and the individual's character. But the object of religious instruction is not character building. Indirectly, character building is in view, but we might as well say that a man should enter business with the idea of developing his business ability. His purpose is to get results in business, and the ability is developed thereby. The less he will think of his ability, the less self-conscious he will be. The more he will think of busines itself, the better business he will do. Business ability is a by-product of business activity. The less we think of character building, and the more we think of things that ought to be done out of a good character, the more will character building take care of itself. Character is a by-product of religious

activity. Certainly this was the teaching of Jesus. He never talked of character building excepting the character building of others than one's own. He taught us how to save others, and that personal salvation was the by-product of the effort to save society. "If you try," he said "to save your soul you shall lose it, but if you will lose your soul for my sake you shall find it." Christianity is purely a question of purpose: the development of the divine family. It is the purpose of social welfare which makes Christianity an unselfish religion, and invests it with the right to be called a religion of love. Character culture as a direct aim is refined selfishness. Moreover, the highest attainment of character is possible only when indirectly taught. One cannot be charming by trying to be charming, for charm is essentially unself-conscious. Eloquence does not come of an effort to be eloquent, but through an effort to be sincere. We want better Christians than self-conscious men and women. We want religious men and women as unconscious of virtue as children. And we have such saints sometimes. Introspection and its character polishing develop priggishness and assumed humility, one of the most trying traits of human nature with which we have to bear. Only a social purpose produces a character like Jesus'.

What has been said of religion is true also of education. Religion and education alike are social in purpose. Both, moreover, have to deal with the individual consciousness. The individual finds his place in society through the development of his consciousness. In pure individualism one's consciousness is essentially of himself. Education is not culture. Culture is an individualistic term. Social welfare takes its place, and the consciousness of the individual must be social.

Education, then, is the development of the social consciousness, and education in religion is the development of the social consciousness to the extent of including God in every social group to which one belongs.

Education is as ethical as it is social, and as social as it is ethical. The same is true of religion. If we have to teach human brotherhood in our public schools, what is it but the divine family which is in view, without reference to the Heavenly Father? In the Sunday school we include God and man in one democracy.

I. *The Individualistic Sunday School.* Is our Sunday school system social or individualistic in spirit?

Our Sunday school system is really an organism. It has been individualistic in its view of human nature. An education or a religion turns upon a psychology. From it flows a certain theology. That theology calls for a certain curriculum, that curriculum for certain methods of teaching, and

those methods of teaching for a certain school or organization, and that school or organization for a certain style of architecture—and by "architecture," I mean floor plan particularly. One can fairly infer the theology taught in a Sunday school from the building. One knows, at least, the theology which would follow the line of least resistance in the building.

Most Sunday school buildings to-day were created to teach a theology that prevailed one hundred and more years ago. We have been modifying our buildings a little because we have been modifying our theology, but even the most recently constructed Sunday school buildings (I refer to the Akron plan) have not kept pace with the average departure of American Christians from the old time orthodoxy.

Let us consider individualism in the Sunday school in organization, curriculum, methods of teaching and architecture, and then view the social or democratic Sunday school as expressed also in organization, curriculum, methods of instruction and architecture.

Is it according to the American idea of a free democracy that a superintendent of a Sunday school should possess executive and legislative power? He calls his teachers together when a budget is to be voted. He adjourns them when the meeting has considered everything excepting what he prefers to legislate upon himself. He is a czar who paroles his duma. His teachers call it disloyal if one suggests an innovation which the superintendent has not considered or has rejected. And "disloyalty" and "treason" are the same in sentiment. Is this Russian or American—a social democracy or an autocracy? The principle is authority and silence as opposed to suffrage and free speech. The children are expected to listen only to their teachers, as the teachers do to the superintendent. Doubt is stigmatized as irreverent. Only the vote method of teaching is native to such an atmosphere. The curriculum tends chiefly to memorizing doctrinal catechism, Bible verses, the facts of Bible history and hymns. The building is a room in which so many teachers are talking that it would be impractical to have the children talk freely besides and allow anybody to hear what anybody was saying.

II. *The Sunday School of a Social Consciousness.* You can turn a man's coat inside out. It is recognizable still, but how different it looks from what it was before! So we revolutionize the Sunday school by means of the social point of view, but we can identify it, nevertheless, as the same institution of hallowed memory.

Organization

First, it will be democratic in organization. It will have a

faculty. Already several Sunday schools use the term. Teachers and officers have a school consciousness never before conceived. The superintendent will no longer call the teachers "my teachers," nor will the teachers say "my class," "my scholars," but the teachers will say "the school to which I belong," and the superintendent will say "the school I serve and whose I am." It is the difference of a point of view, and this is a difference of spirit, the difference between a social consciousness and individualism. But the faculty is only an upper house. The classes should vote on school questions and class questions. They should not be consulted merely, but they should vote upon the kind of Christmas festival to hold, and when and where to hold a Sunday school picnic. The class should vote its own moneys, and not raise money to be appropriated by vote of teachers alone. That is as unamerican as taxation without representation. Rights, responsibilities and duties are inseparable according to the sane thinking of the world, and it is time this sanity were nurtured in the Sunday school. At the Sunday school at Teachers' College, with which I am connected, every class last winter voted its moneys to some cause of childhood—the child labor movement, fresh air fund, etc. This you see implies and cultivates the unity of the pupils with the children of the world.

The class should be organized. If its secretary keeps a class record, punctuality and attendance become a matter of class pride, because class organization creates a class conscientiousness.

If a class elects its members and invites a new member, through a committee of one in the name of the class, the new member enters the class with a class consciousness. That this is according to nature has been proven by the experience of the only two Sunday schools (I think I am accurate here regarding the number) who have tried this plan, for no other method multiplies membership like this.

Curriculum

The curriculum must aim to develop every group consciousness which should have a place in the mind of a child. Therefore, we need the Bible, for it unites us to the makers of our religion and with those who wrote during the centuries in which it took form. By the same token, we must study Christian history and religious masterpieces composed since apostolic times. The study of the founders of other religions unites us to fellow-searchers after God, whose method of search is useful to us to note, both wherein so far as it succeeded and wherein so far as it did not succeed.

We need to know the problems of society to-day to unite us with the living. Hence ethical problems of the street boy up

to those of the adult reformer are in place. We need to know God in all of these studies of the curriculum. Hence doctrines are essential, but they should each of them be graded. Immortality is an instance. The nature of the God-head and the personality of Jesus are other examples.

Methods of Teaching

Methods of instruction determined by the democratic spirit yield a free discussion. The pupil will respect the opinions of the teacher in proportion as the teacher respects the opinions of the pupils. This respect is expressed in a desire to hear opinions. The children will always know more of their own experiences than the teachers can, and their superior learning of this variety at least can be sincerely and eagerly sought. But classroom work is more than the self-expression of its individual members. To develop social consciousness, it is fundamental that we begin with class consciousness. The class as such must be self-expressed.

I remember asking a class of children one Sunday, "Was David worthy to be a member of our class?" (We had just gone through his life together.) "Why, of course," the children said. "Why?" I asked. "Because he was in the Bible;" they answered. "Yes," I said, "so was Goliath." "But David was a good man and Goliath was n't," they replied. "How good?" said I. "Not good in some things," they admitted. Now this conclusion involved a measurement of David, by a standard of virtue, and recognized by the class, and in the act of using this class standard of morality, class consciousness was born, if it had not come into being already.

How potent class judgment may become is illustrated by the testimony given me by a Connecticut Sunday school teacher. He had occasion, he said, to rebuke a boy in his Sunday school class for something. The boy stoutly defended himself against his teacher. But when the man appealed to the other boys for what they thought, they replied: "You are quite right. He is just that kind of a boy," and the boy wilted. Is not this case typical? Is not a boy ordinarily more impressed with the judgment of a group of his own age than with the opinion of an individual, even a man and even an exceptionally manly Sunday school teacher?

A New York man said to me, "My children listen respectfully to what I tell them to do or not to do, but they frequently reply, 'Yes, father, but the boys and girls do not think so.'" There is the group consciousness of playmates exerting its powerful influence upon those who compose it, and here is the Sunday school class ready to our hand, capable of developing a group code of honor necessary in some

particulars to offset and checkmate the less moral judgments of the play group. A class will desire increasingly to reach the code of honor possessed by a respected teacher, and he can lead them at the proper age of their minority to feel that the only manly and womanly thing to do is to espouse the cause of Christianity.

Dr. Forbush cites a case from his experience as a Boston pastor. He had secured the individual promise of every boy in one class to rise on the next Sunday at a decision day ceremony in the Sunday school. He got the consent of only a few of another class of boys. But when Sunday came, the latter class rose in a body, and the other class kept their seats. Class sentiment had asserted itself over night.

The issue fairly presents itself, whether a teacher should instruct the class directly and its individual members indirectly, or the different members directly and the class indirectly. Shall he aim to develop a class code of honor, and expect individual codes as by-products of the class code, or shall he expect the class code as a by-product of the individual codes of its members?

Dramatic work is a simple form of class expression. Children may take their places on the floor according to the relative positions of geographical locations. Each may narrate what took place in the town he represents, and the different narratives of these actors may be in chronological order. Again, I have seen a class grouped about a classroom, and the story acted, of Saul's search for his asses. No sentences were committed to memory, but the discourses were read from the Bible text. I have seen the story of the Good Samaritan acted by the kindergarten children, on their own suggestion and without any help from the teacher.

This work is made a class exercise at the sand table, and also in the coloring of a wall development map in crayon. As a social exercise, this is more valuable than the developing of a map by such pupil at home. But even map work of this character can be made a class matter, as the children bring their individual maps to the class and compare them, and so learn from each other how to excel in this production.

Building

A single room for a Sunday school is no longer advocated. The social unity of the school was expressed in a general way, but the class is the necessary unit for the development of the social spirit of a school, because the unit is smaller and can be appreciated, and the common tie of classes is the school tie, after all.

It is now admitted everywhere that every class should have a separate classroom. The Akron plan of classrooms opening

into and forming a part of an auditorium by means of glass doors or wooden curtains is a compromise plan at best. The classrooms lack the privacy desirable. They have their wall space sacrificed in most cases for the admission of light through frosted glass from one room or still to the next. But worse than all, the rooms are irregular in shape. We need four right angle corners in a classroom, no less than in a dining room at home. We require atmosphere, and a room askew makes its occupants feel askew. The classroom must make an harmonious environment.

I think a classroom should be of lath and plaster with an ordinary door, and that we cannot afford to sacrifice the educational function of the Sunday school to the purpose of worship.

Again, why should we have a second large auditorium for worship in a church plant, when we have one already for the worship of the congregation, which is never in use when the Sunday school is in session, unless the Sunday school uses it? Moreover, the congregational auditorium is always more worshipful than the Sunday school auditorium. It is the rule, among the Episcopal churches of New York, for instance, to use the church proper for Sunday school worship. This is the custom, even in the churches which possess a large Sunday school auditorium. Think of the waste of building a huge and costly auditorium for the children's special use, and then not using it! Think of the loss in other churches of building such a room, and using it when another and better auditorium is at hand but is not used for the worship. Of course a chapel is necessary, but the kindergarten and primary department of the Sunday school can be arranged and is in some buildings constructed for a chapel and such Sunday school use at the same time. The Akron plan is more than thirty years old, and it is quite out of date.

The Sunday school building should be modeled upon the best private school buildings, with classrooms that will prove commodious for classes of a dozen pupils each. The building can have several floors, and can have an elevator if the floors are many; or the rooms can be placed over the church auditorium. This is better for the school and for the church auditorium than to put the Sunday school under the church in a basement, and it is better architecturally for the church auditorium and the exterior projections of the building itself.

Finally, I do not think that I have sacrificed individual consciousness to social consciousness, for the social consciousness is the consciousness of the individual. It is simply the consciousness which the individual ought to have, and ought to have to escape being self-centered, and therefore irreligious, as we all understand religion.

NEW DEPARTURES IN SUNDAY SCHOOL PEDAGOGY

By Rev. Raymond G. Clapp, B. D., M. A., Yale Divinity School

Undoubtedly the most noteworthy and well-known new departure in S. S. Pedagogy in the last year or two is the success of the agitation for a graded S. S. lesson system under the auspices of the International Lesson Committee. And yet there are other less known but perhaps as noteworthy developments to record. The plan accepted at Louisville of an alternative course of lessons graded in subject matter as well as in method and more fully graded in method than formerly, has been actively developed by those in charge to the extent of a detailed list of titles and texts for the first year of each of the three lower departments, Kindergarten, Primary, and Junior, and general suggestions as to the succeeding years. In the fall the lesson books are to be ready. It is to be hoped that a large number of schools that have long been eager for such improvements, and others but recently awakened to the need, may adopt these lessons and profit by their many advantages.

Two further plans, however, that augur much for the proper establishment of the graded system, having been born or nurtured largely in New Haven, have been assigned to me to report upon. It is to be regretted that Professor Kent, the father of these plans and so well known by his contributions to popular biblical education, is not here in person to prophesy as to the careers of these children of his brain. I will tell of them as they appear to one of his assistants.

For the introduction and wise use of the graded system among a body of workers accustomed mostly to the old method it is necessary to have some competent and trained advisor. A stirring address by an outsider, such as Mrs. Barnes delivered in New Haven last fall, may win converts to the new idea; yet to reach the majority who cannot be gotten to such gatherings, and to guide others in overcoming the obstacles that arise by the way as to problems of administration and curriculum some capable director is needed who is constantly available. In view of the absorption of workers of different churches in their local problems the director can better attend to the detail of arrangements for local and outside

speakers at monthly federation gatherings. But his services are especially valuable for the training of the teachers in general pedagogical and more thorough biblical knowledge. The director is able also to disseminate from school to school the valuable innovations of each. He, better than any others, can bring about more uniformity as to opening and closing dates of year, text-books, etc. He, too, can make possible the holding of strong neighborhood teacher training classes by a union of churches, each of which alone would be unable to secure as capable teaching or as enthusiastic attendance. Where the teacher training classes include the lessons for the next Sunday, these union meetings enable them to be held in groups, all the Intermediate teachers of half a dozen churches meeting under one leadership; the Juniors with another leader especially fitted for grappling with their problems. The director cannot himself perhaps teach all the classes; but he can secure and consult with the leaders. In short, he fills in an advisory and directive capacity the same function as does the city superintendent of public schools.

This idea is not a mere vision. The experiment has been tried for three years in New Haven. The first year the director was also an instructor in the University and assistant pastor of Center Church with certain limited duties in each capacity. The federation paid only $250 for its share of his time; for the second and third years graduate students from the University who had had previous college and theological education and pastoral experience as well, have given half their time in return for salaries of $450 and $600, in addition to which they have had $200-300 in scholarships and preaching appointments. The federation salary has been raised by private subscription and S. S. contributions. I give these figures, as the practical question must loom large in the minds of any who are considering the adoption of such a plan.

The financial difficulty has been the greatest; yet the advisory council, in spite of a lesser response than they had hoped for, has voted to re-employ the present director another year; and we are hoping to make the office a permanent feature in the religious life of our city. The University has co-operated by giving the S. S. teachers of the city free access to the special library of the Biblical Department of the College, consisting of 1,000 volumes of biblical literature and 250 books of S. S. courses, or volumes on the S. S., and by paying a student to catalogue these books and keep the library room open to the public several hours each week.

True New Haven has some special facilities for securing capable men at low compensation, but only such as are open to any university city. In other cities a good scheme would

be to get some large church which has not had an assistant and needs only part of the time of an assistant to pay half the salary and try to have the local guild of the R. E. A. or the S. S. Union raise the other half. Some have thought this possible in New Haven, but not in their own city. Really New Haven is very conservative and slow in supporting any new movement. Mr. Ward, the Y. M. C. A. debt-raising secretary, found this city gave him this winter the hardest task of his career, though meeting ultimately with success. Several presentations of the question of a S. S. Director at the Pastoral Union were necessary before its approval was secured; and the federation is only just beginning to gain the favor of the opposing minority. After the indifference of the majority was overcome the main reason for the hesitancy of these remaining few was the difference of theological view point. The leaders in this new movement were mostly more liberal in intrepretation of the Bible.

No effort, however, was made to force liberal views on unwilling minds. But next year the director will centre his attention on the pedagogical side, partly because of its intrinsic worth at the present juncture and partly because of the fear of some of the pastors of any free discussion of differing biblical views. Already several cities in other parts of the country where there is more likelihood of speedy enthusiastic support are contemplating following the lead of New Haven in establishing the office of Director of the Religious Education Federation of the city.

For the fullest success of the graded S. S. system any city needs not only a director and trained teachers, but also, for some of the more progressive schools at least, a curriculum and courses more thoroughly in accord with the recent rapid developments in child psychology and the saner pedagogical methods in vogue in secular education. The International Lessons can but partly fulfill this need, since even in their new graded form, they must seek to serve the majority rather than the pioneering minority. The Bible Study Union or Blakeslee lessons have been known for 20 years for their progressive adaptation of the principle of systematic, graded work fitted to individual needs. They could not, however, in this time of transition depart altogether from the scheme of uniform lessons for the whole school. They avoided the fragmentary and inconsecutive character of the International system, and their choices of material were better adapted to the needs of differing ages; but they still fell short of the ideal. Since the International lessons have made this forward step, the Bible Study Union, ever ready to march in the van, have associated to their staff of consulting editors Professor Kent and President Coe of the

R. E. A., and with their help have planned a new series of lessons in 6 courses comprising 17 grades for the ages 4 to 21, with a number of elective courses for adults. Some of these courses will be ready in September, and others by January 1. The old series of lessons will be kept in stock for such schools as desire an approximation to the needs of the child while still holding to the uniform system. The new series is not felt to be a radical break with the past, but a logical development of the principles upon which the Bible-Study Union lessons have been founded from the beginning.

To quote, with some changes, from their announcement, the distinctive feature of this series is the careful grading of the several courses on the basis of the most advanced psychological studies of childhood, adolescence, youth, and mature age. Provision is made for taking each course in 9 or 12 months, thus accommodationg schools that have summer vacations. Temperance instruction will be emphasized wherever the nature of the lesson material permits. Mission study will receive especial attention in the more advanced grades.

A hasty survey of the courses reveals: Beginners, ages 4, 5, 2 years' course intended to arouse a sense of God's presence in natural life and of his protecting love. Primary 6-8, 3 years' course, aims to teach the fundamental truths regarding God's relation to his children and their duties to each other. Junior, 9-12, 4 years' course intended to instill belief in God's control and direction of all things; to inspire, by means of Bible stories, noble personal ideals; and to impart a systematic general knowledge of the Bible. Intermediate, 13-16, 4 years' course designed to bring the individual into a vital personal relation with God and the church, and to arouse the spirit of Christian service. Senior, 17-20, 4 years' course planned to lay the historic foundations for a strong practical faith; to inspire a genuine love for religion and worship; and to ally the individual with modern religious and social movements. Adult, elective courses aiming to develop moral, faithful, and efficient Christian character, and to produce conscientious parents, loyal citizens and capable teachers for the S. S.

The aim of this series is not merely to give the scholars a definite knowledge of the Bible but also to inspire and direct them in self-expresion and practical Christianity. Self-expression in the writing of answers had characterized the old lessons; other forms of expressional work here receive their due emphasis, both manual illustration of the lesson to accompany oral recitation and also practical application to the problems of life. Special features are the picture pasting of the Primary Department and the Junior Bible, which the scholars of that department are to construct from perforated

leaves with such of the older stories of the Bible as appeal to that age, arranged in chronological order, also the biblical and missionary dramatic recitations in the Junior and Intermediate Departments and, toward the close of the latter, the declamations from the prophets as well as note book work.

The five general characteristics emphasized by the publishers may be briefly illustrated by selections from their detailed announcement. 1. A close adaptation year by year of the material for study to the varying ages and capacities. The Beginners, Primary and Intermediate, are topically arranged, in the last named the more heroic virtues serving as guide-posts for the introduction of the growing personality to the great personalities of the past and present. Chronological arrangement is most emphasized in the Junior, and receives a secondary emphasis again in the Senior.

The aim of the Beginners Course is to instil faith in God as the loving father caring and providing for his children, and in Jesus as the one who loves and helps little children; also to develop kind, cheerful, obedient, and healthful children. Age 4: God the Great Worker and Creator, God the Father who cares for all by his gifts of food, drink, clothes, etc. Devoted mainly to nature studies, showing how God cares for all nature and makes all things for our pleasure and use. Age 5: God the Creator, our Father and the Giver of all good gifts (as taught the first year) is also the Protector of his children in time of need and danger. Jesus is the Helper of children: God's children, therefore, should help one another. Illustrated by simple biblical and other stories. The aim of the Primary courses: to teach God's authority as the loving Giver of all, and to awaken response of love, trust, and obedience to parents, to teachers, and to God. Age 6: God the Loving Father and Helper. Personal aspects more fully developed than in Beginners course. Age 7: God's Loyal Children; the duties of learning to live happily together by being obedient, kind, helpful, unselfish, honest, by choosing what is right, by being sorry for wrong doing, by being thankful, and by trusting and loving God. Age 8: Jesus the Divine Helper; his birth, helping men's bodies, helping people do right, defending the weak and helpless, etc. For each course are suggested points of contact in general, as well as for specific lessons, and graded memory work far superior to the old uniform Golden Texts.

2. Of the second—a systematic study of the Bible by the aid of such methods as will awaken and hold the interest of young people—I have already spoken under the heading of expressional or manual work.

3. A supplementing of the biblical material by such selected

literature as will best explain and illustrate its meaning. A noteworthy feature of this series will be considerable use of non-biblical material, especially nature stories in the Beginners course, stories from every-day life in the Primary, hero-stories in the Intermediate, present-day problems in the Senior and Adult. Naturally the bulk of the material still remains biblical.

4. A practical application of the teachings of the Bible to the needs and conditions of modern life with the aim of cultivating social as well as individual morality.

Previous S. S. education has been too often inclined to throw the emphasis on individual morality throughout the entire course. Here we find this emphasis concentrated in the decisive period of middle adolescence where it is most needed and transforming itself gradually into the absorbing social interest of the Senior Department. In this Senior Department alternative four year courses are provided: the Christianity courses, tracing briefly the origin and history of Christianity and, more in detail, its practical influence on the life of today; or the Biblical Courses, based on Professor Kent's Historical Bible, in which the history, literature and teachings of each period will be systematically studied on the basis of the oldest and most authentic Biblical records. The second alternative is for those who desire a thorough connected knowledge of the important events in the light of modern research as well as in relation to present-day problems, and also for effective biblical equipment of future S. S. teachers. Christianity Courses: Age 17, Israel's Life and Faith; 18, History of Christianity; 19, The Conquering Christ or Winning the World to Christianity, including a Comparative Study of World Religions, Modern Progress of Christianity, Principles of Missionary Practice; 20, Work of the Modern Church, organization, needs, methods, etc. The Historical Bible courses for these four years cover the Old Testament, in four volumes, leaving the New Testament to two succeeding volumes and years.

5. A constant endeavor to inspire and direct scholars in giving personal expression to moral and religious truth. For the lack of this type of expressional work the Blakeslee lessons have been more or less justly criticised. The new plans have a well developed series of suggestions from the Beginners' care for pets and animals through the messenger service of the Juniors to the organized classes of the Intermediate and Senior Department; but of special significance is the whole makeup of the Intermediate courses, which focus on the conversion period of 14-16. Age 13, Heroes of the Christian Faith or Strong Men of God. A biographical study of the

leading personalities of later Christian history, such as the early martyrs, Savonarola, Wickliffe, Luther, John Robinson, Florence Nightingale, Livingstone, Frances Willard, Grenfell. Characters illustrating courage, decision, individuality, devotion to a cause, fidelity, ways of acting, co-operation, grit, etc., with emphasis on relation of cause and effect. Age 14: Laws of Christian Life, a study of the Ten Commandments, a comparative study of the civil laws of Israel and of our own, the commands of Jesus as rules for conduct and important modern laws affecting moral relations. Age 15: Life in the Church, obligations of membership, meaning of institutions, etc. Age 16: Life of Jesus including a study of his teachings with special reference to personal problems, forming and breaking habits, training of conscience, cultivation of the inner life.

The outline of the series had its origin in a chart prepared in our Seminar at Yale with the assistance of its members, academic, theological, and graduate students and active pastors and women workers in the churches, and has benefitted by later criticism of experienced workers and theorists from various parts of the country. The second year Primary course, which is to be ready in the fall, has already been tried out in New Haven in seven Sunday Schools this past year with great success. Two of our city S. S. workers, one a graduate of the Hartford School of Religious Pedagogy have worked it out, drawing considerably on Pease's outline; another Connecticut woman S. S. worker of large experience, is to be associated in perfecting its detail. Our New Haven Director is colaborating with Professor Kent on the Junior; Professor Coe and Mr. Herbert Gates have the Intermediate in hand; Von Ogden Vogt, a member of our Seminar and former secretary United Society of C. E. is at work on the Teachers' Manual for the Historical Bible; and still others of capacity and experience are assisting, so that this, too, as well as the Directorate, is not a mere theoretical dream, but a fact of experience, even if it be still in the experimental stage. For suggestions and criticisms that the experiments may be successful, those who are responsible will be grateful.

THE NATIONAL STORY TELLERS' LEAGUE

By Richard Thomas Wyche, President
Story Tellers League

The Story Tellers' League had its origin and inspiration at twilight meetings held in connection with the Summer School of the South, July, 1903. This school is held in the building of the State University at Knoxville, Tenn. There were gathered there that summer more than two thousand teachers representing all of the southern states and many from the north and west. A group of several dozen frequently met on the lawn at twilight for story-telling. The meetings had a serious purpose, yet were free and informal. The stories we told represented almost all phases of literature from the folk-tale to the epic, and were interspersed with the singing of national melodies and airs. Twice a week the meetings were held, each meeting bringing out some new story or story-teller. Sunday evenings Biblical stories replaced the folk-tale and the great religious songs were sung, giving the meetings a semi-religious atmosphere.

Supt. B. C. Gregory, of Chelsea, Mass., in describing those meetings later, said, "The fading twilight, the dreamy quiet of the hour, the overshadowing trees, the circle of faces, the repressed tone of voice of the story-tellers appealed wonderfully to me. And the child, the being to whom the service was dedicated, was always in mind. When the darkness had fallen so that the form of the story-teller was all but invisible, the effect was heightened. We always adjourned quietly, as if we feared the gentle influence would vanish if we were noisy."

When the summer school was drawing to a close, we felt that this idea could be utilized at home; our meetings had grown from an attendance of several dozen to several hundred, and so at our last meeting we organized ourselves into a Story Tellers' League, which afterward became the National League. A constitution and by-laws were adopted and without knowing just what we were going to do, but feeling that there was great possibility in the idea, we launched the movement, and as a poet has said, "Spread every sail and made for the mid-seas, hoping to discover lands not laid down in any chart."

The purpose of the League movement is to discover in the

world's literature, in history and in life, the best stories for our young people and to tell them with love and sympathy; to bring together in story circles those who love to hear and tell a good story—the teachers, parents, kindergartners, church workers, children's librarians, playground workers and all whose hearts are afire with this work—that they may impart its spirit to others. The Leagues are making a study of some fundamental questions: First, what stories shall we tell? We cannot tell all of the good stories, to say nothing of the bad. In order to answer the question of what stories to tell, we must take a survey of the world's literature, history and life. And to know just the story the child needs at the different periods of his growth means a study of child life and psychology. Second, what use can we make of the story, both in formal work and in the ethical and spiritual life? Third, how to tell a story, a study of the fundamental psychological principles of telling a tale.

Each summer, since the beginning of the League, we have had our annual meetings on the same spot and from one League the movement has grown into more than fifty local Leagues. In addition to the usual twilight meetings at Knoxville, similar twilight meetings have been held at summer schools at the University of Virginia, Oxford, Ohio, Miami University, and the University at Wooster; State Normal Schools, Emporia, Kansas, Virginia, Big Rapids, Michigan, and other places.

The originators of the League thought only of telling stories to children, but one of the most important developments in the League movement has been that of leagues among the children. At Corinth, Mississippi, under the supervision of their teacher, the children of the fifth grade some years ago organized the first junior league. They met out of doors when possible, giving their own programme of stories, songs and games. Now there are similar leagues in schools, churches and libraries all over the land. Many children enjoy telling stories as they do playing games. They like to have an organization of their own, and we have had splendid results from such leagues when they are properly managed by adults. The re-telling of a story on the part either of a child or an adult means imagination, meditation, visualizing, perspective, plot creation, calling into action the most subtle and delicate psychic faculties. As the child likes to build with clay, sand or wood, so he likes with mental picture, word, voice and gesture to create an ideal world, peopling it with life as he sees it.

I have in mind a girl that is now a student in a high school, who five years ago caught the creative spirit of story telling in a junior league and became so popular as a story teller that children would flock to her home to hear her tell stories. Later,

she was given a class of little children in a Sunday school and as a result the class became the most popular in the school. She is now telling Arthurian and Bible stories with the same abandon and freedom that she acquired at the beginning with the fairy story. And the art has made her life a radiant one.

One of the most successful of our local leagues is that of Memphis, Tennessee. This league was organized in the autumn of 1907 by assistant superintendent of schools, Mr. Wharton Jones, and has become one of the leading leagues of the land. Each autumn it issues a year book giving in advance the topics and story tellers for the whole year. Beginning with the present year they studied and told Persian and Egyptian stories; then Greek and Italian, Russian, Japanese, German, English, Bible, fairy, folk and history stories. The meetings are held every other Saturday morning at eleven o'clock in a room offered by the public library. A paper is read or talk made giving a survey of the topic in hand, the setting and sources of the story, and then a number of stories are told in creative way by those present. The subjects for the year are so arranged that appropriate stories come just in advance of Thanksgiving, Christmas, Washington's Birthday, Easter and other holidays. This makes the work very helpful and practical for the teacher. As one teacher in this league told me, she now enjoys telling stories to the children, but before the league was organized, she was afraid to do so for fear of adverse criticism. She now sees that the story is one of the greatest means toward a child's education, and one, too, that brings her into delightful companionship with her children. The membership of this league is composed not only of teachers, but parents and Sunday school workers.

In Covington, Kentucky, from one league in a girls' high school, organized two years ago, the spirit has spread until now they have a league for the teachers of Campbell County, one in a church and one for the parents. In Cincinnati, we have a league whose membership is composed largely of officers from other leagues in this city and in Covington. In Nashville, Tennessee, the president of the league is a dentist of the city and among its active members is an editor of one of the leading daily papers, a pastor of one of the largest city churches, teachers, college students, kindergartners, and Sunday school workers. In a number of places where there are leagues for adults, some member of the league has organized a young people's league. During the past six months at least fifteen new leagues have been reported reaching from Seattle to Boston and from Chicago to San Antonio. Four of the leagues issue year books giving a programme of their work for the year; namely, Memphis, Omaha, New York, and Adrian,

Michigan. The National League has no paid officers, and until it does it will be impossible to keep an accurate record of this growing movement.

Story telling is of course nothing new, but something very ancient. Somewhere far back in time's morning, before runes or writing, the sagaman, scalds, bards, minstrels and rhapsodists were telling stories to the people. Story tellers they were, but as they recited the deeds of men, monsters and gods; deeds of prowess, love and sacrifice; fairy stories, adventure, tragedy, comedy, idyll, history, saga and epic, they became great teachers, ministering to the deepest spiritual needs of the child race. Some of the greatest stories in the world's literature had their origin with these ancient story tellers. Such as Homer's Illiad and Odyssey, the story of Roland, the story of Siegfried as related in the Norse sagas and Eddas and in the Nibelungen-Lied, the national epic of Germany, Beowulf, the Kalevala, and the Arthurian stories. The stories which they told have in time become the stories for the child of to-day, and their method suggested the method for his education. Any Sunday school teacher can sit in front of a class and have children recite a catechism lesson, but it takes a larger and better preparation and a deeper spiritual life to so read the great stories that you can sit before your class, say, "Once upon a time,"—and lead the children afar into that fairyland of great heroes and noble ideals. The story presents the truth in a form which the child can assimilate. He would not listen nor be interested in the doctrines and theology of St. Paul, but if one should tell the story of Paul, of his travels over land and sea, how he crossed plains and mountains, spoke to great crowds, encountered mobs, stood before emperor and king, wrote books, was loved and worshipped by the people, was shipwrecked, endured and suffered and in the end became one of the great heroes of history, he would listen attentively to its very close.

> "To him one crowded hour of glorious life
> Is worth an age without a name."

The child craves action, heroism, high daring, and if he has the story now, later when he reaches the philosophic period, he will have the historical background whereon to build his faith, and understand the teachings of the hero.

No matter what work or calling we may have in life, it is our duty and higher privilege to give to the children about us the culture and civilization which our forefathers have bequeathed to us. There is no better place in the world for telling a story than in the home, that institution which is greater and more important than all other institutions combined.

It is in the home that we come into the sweetest and divinest relations with children and with one another. It is here that we find the best conditions for a play of those subtle and delicate psychic influences which enter into the story, making it both a perfect art and an inspiration to a noble and beautiful character. There are many homes that cannot afford libraries and the rich adornments of art, but no home is so humble that parents cannot gather the children around the fireside on a winter's evening or about the doorsteps in the twilight of a summer's day and tell them stories. A simple fireside is a greater stimulant to the creative imagination than the wealth of a palace. And as Dr. Stanley Hall has said, "To hear the stories from the great story books of the world is one of the inalienable rights of our children." To bring together the people who love children and good literature, to tell afresh the great stories, to catch the creative spirit, to hold up to our young people the noblest ideals in literature, the flower of civilization—yet with our face to the morning, believing that which is to come is a higher development—this is the work to which we dedicate ourselves.

To enter thus into the child's world and into the joyous companionship of children is one of the highest privileges of parent and teacher. He who fails in this does not form the deepest and most lasting ties with the child, and he also robs himself of one of the greatest sources of perennial youth.

PLAY AND STORY-TELLING IN INSTITUTIONS

By Miss Helen Glenn, Girls' House of Refuge, Philadelphia

Surely the children in most institutions have a dull time in regard to play. The child in the slum has the panorama of the streets ever before him—the passing wagons, the clanging gongs, the endless procession of people, all afford temptation to action and amusement of some sort. As a rule, the child in the institution is shut off from all the excitement and change of even the slum child's life and is compelled to travel on the dead level of routine.

Then, too, more is done for the child outside, while the mass of children in our institutions are almost entirely shut off from the parks, the playgrounds, and the fresh air excursions. The feeling still prevails to a surprising degree that after the child in the institution is warmly dressed and comfortably fed, everything needful has been done for it. In the two years that I spent at the House of Refuge in Philadelphia, no one of the hundreds of people I took through that institution, asked what the children did in the way of good time. There were scores of questions about the industrial work, the discipline, the religious training, but no one seemed concerned about the question of play.

Finally, the child in the institution shows little initiative in action of any sort. They are apt to need special temptation to play, and that is usually sadly lacking. The children we dreaded most in this respect were those who had been in institutions before. Dull and obedient they were, with but little interest in the sports and games the other girls loved.

At the House of Refuge we found a field that was practically untouched. Our attention was first turned toward developing the gymnastic work. Our young teacher studied not only the actual needs, but the tastes of the girls. Her aim was to make her classes a greatly-prized privilege. The girls love to dance so the folk-dances were taught as part of the work. Each year several exhibitions of fancy drills or dances, a german or a gymnasium contest, helped to keep up the interest.

Through the summer months the girls play ball enthusiastically and as the school is being gradually moved from the city to the country, much rivalry exists between the two ball teams. At first there was a woeful lack of team work and a

good deal of quarreling over decisions, but by the end of the summer the teams were working together splendidly and unselfishly cheering the victories of the other side.

A young college girl was made 'recreation leader' and led groups of girls in games in the yards. She also superintended the production of pantomimes, tableaux, etc., and co-operating with the teachers in their English work gave several plays that will prove a lasting delight to the girls. Yeates's "Land of Heart's Desire" is a type of this kind of work, while little comedies like "Mrs. Wiggs" furnished much amusement.

Once a week the girls go to Fairmount Park where they play ball, sit on the grass and collect specimens for their classes in nature study.

One might not think that so-called delinquent girls could do much in the line of debating, but the upper grade girls love it, and work very hard to be in the "finals." A week or two ago we had a debate on "The Feeding of New York School Children;" in the winter, one on "The Restriction of Immigration by the Educational Test," proved very interesting, for it happened that each of the six debaters represented a different nationality. A little Italian girl upheld unrestricted immigration and speaking from the Italian standpoint, showed the need in this country for unskilled labor.

Our handicaps in developing our plans for recreation were numerous—crowded quarters, brick paved courts, no money for apparatus or places to erect it—and the type of girl with which we were dealing. In the country things will be different. The youngest children who live there now in an old farm house, can have their playhouses under the old trees, with bits of moss and broken dishes. There are sheep and calves and pigs, and all out of doors for a playground. All the children will be out there in another year and we are looking forward to see many of our present difficulties vanish.

Every Sunday night we have story hour from seven to eight. Every effort to study the tastes of the girls is made. Animal stories fell absolutely flat. Almost all of the girls are from the city and have never owned or loved any animal.

Fairy tales are most popular, even with the girls of eighteen or nineteen. There are various reasons for this. Many of the girls are children in intelligence. Then, too, they never had them at the fairy tale age. Finally, close attention is of course difficult for a girl who has led an irregular life and missed home and school training. The quick narrative of the fairy tale carries them on in spite of themselves.

In the ten school grades we found that the first grade cared very little for story hour, chiefly, I believe, because most of the members of that grade were feeble-minded and it was im-

possible to choose stories of interest to both classes of girls. From the third to the seventh grade, story hour was most popular. In the tenth grade, made up chiefly of girls who had been in or through a high school, the girls preferred to read rather than to hear a story.

We felt that the effect of story hour on the girls' reading was most beneficial. Our librarian knew what stories were being told and had the books ready each week. The Alcott books which at first were refused have been made very popular in this way. Favorite stories are repeated by the girls over and over and discussed freely in school and family groups.

The Bible work was closely connected with the story hour. Its aim was to make the Bible of vital interest, a book of wonderful and fascinating stories; and to picture the life of Christ in a way that would make the times and customs of his age very vivid and real to the children. Dean Hodge's Book "When the King Came" was most suggestive, and we used the Perry pictures constantly.

In all institutions this question of play and the story hour has infinite possibilities. It is practically untouched ground and there is a fascinating opportunity to do pioneer work. The children are hungry for it and only need the proper guidance. The playground movement that has swept over the country like a wave has left most institutions standing high and dry. Surely we should see that these children shall not miss all the good things that even the poorest child in the city is getting.

STORY TELLING—A PUBLIC LIBRARY METHOD

By Frances Jenkins Olcott
Chief of Children's Department, Carnegie Library of Pittsburgh and Director of Training School for Children's Librarians

The library is a latter day popular educational development. It supplements the work of the church, the home, the school and the kindergarten. Its function is to place within the reach of all the best thought of the world *as conserved in the printed page*. This being its natural function, all methods selected by the library should tend directly to arouse interest in the best reading. Methods which do not do this are, for the library, ineffective and a waste of valuable energy and public funds.

The library movement has grown with such startling rapidity that it has not been possible to codify the best methods of library work, but there has been an earnest endeavor to establish a body of library pedagogy by careful experimentation. Unfortunately during this experimental stage methods have been introduced which do not produce direct library results. Many of these methods, which in this paper it is not expedient to enumerate, are interesting and appeal to the imagination; they may impart knowledge, but they are not, strictly speaking, library methods.

As childhood and youth are the times in which to lay the foundation for the habit of reading and of discrimination in reading, it falls to the library worker with children to build up a system of sound library pedagogy leading to the increased intelligent use of the library. The library worker has to deal with large crowds of children of all ages, all classes and nationalities. In a busy children's room she is rarely able to provide enough assistants to do the necessary routine work and help each individual child select his reading, therefore it becomes necessary for her to direct the children's reading through large groups and to adapt for this purpose methods used by other educational institutions. But these methods have to be adapted in a practical, forceful way, otherwise they become sentimental and ineffectual. For instance, a method useful in the kindergarten for teaching ethics, in the public schools for teaching geography, science or history, if rightly applied by the public library, may be useful in arousing interest

in good books and reading. Such is the story telling method, one of the most effective, if rightly applied, which the public library uses to introduce large groups of children simultaneously to great literature. On the other hand, if the library worker uses story telling merely as a means of inculcating knowledge or teaching ethics, the story fails to produce public library results and the method becomes the weakest of methods, as it absorbs time, physical energy, and library funds which should be expended to increase good reading.

The Carnegie Library of Pittsburgh began systematic story telling to large groups of children in 1899. After a few months a decided change was noted in the children's reading. The stories were selected from Shakespeare's plays and there came an increasing demand for books containing the plays, or stories from them. It became evident that if a story was carefully prepared with the intention of arousing interest in reading, it could prove a positive factor in directing the reading of large groups of children. The method was adopted throughout the library system and extended to the various children's reading rooms, home libraries, playgrounds and city schools. In order to make the story telling effective and systematic, a subject was chosen for each year, stories being told every Friday afternoon in the lecture rooms of the Central and Branch libraries and at varying intervals in the other agencies. Large numbers of duplicates of children's books containing the stories were purchased and placed on story hour shelves in the children's rooms. Announcements of the story hours were made in the public schools and notices posted on the bulletins in the children's reading rooms. The children responded so eagerly that it became almost impossible to handle the large crowds attending weekly and it was quite impossible to supply the demand for the books which, previous to the story hour, had not been popular.

The story hour courses are planned to extend over eight years and are selected from romantic and imaginative literature. For the first two years nursery tales, legends, fables and standard stories are told. For the following years,—Stories from Greek Mythology; Stories from Norse Mythology and the Nibelungenlied; Stories of King Arthur and the Round Table, and legends of Charlemagne; Stories of the Iliad and the Odyssey; Stories from Chaucer and Spencer; Stories from Shakespeare. At the end of the eight years the cycle is repeated.

The story hours are conducted most informally. The stories are told, not in the children's rooms, as this would interfere with the order and discipline of the rooms, but in the study and lecture rooms of the library buildings. As far as possible

a group is limited to thirty-six children. When stories are told to children over ten or twelve years of age, the boys and girls are placed in separate groups. This enables the story teller to develop her story to suit the varied tastes of her audience.

The children sit on benches constructed especially for the story hour. The benches are made according to the following measurements: 14 in. from floor to top of seat; seat 12 in. wide; 3 benches 9 ft. long, one bench 7 ft. long. Benches made without backs. Four benches are placed in the form of a hollow square, the story teller sitting with the children. In this way the children are not crowded and the story teller can see all their faces. It is more hygienic and satisfactory than allowing the children to crowd closely about the story teller. The story hour benches are so satisfactory that we are introducing them as fast as possible into all of our library buildings.

Each story is carefully prepared beforehand by the story teller. In the Training School for Children's Libraries conducted by this Library, all the students are obliged to take the regular course in story telling which includes lectures and weekly practice. Informality in story telling is encouraged. Dramatic or elocutionary expression is avoided, the self-conscious, the elaborate and the artificial are eliminated; we try to follow as closely as possible the spontaneous folk spirit, The children sit breathless, lost in visions created by a sympathetic and unself conscious story teller.

In closing I should like to dwell for a moment on what have been called the "by-products" of the Library story hour. Besides guiding his reading, a carefully prepared, well told story enriches a child's imagination, stocks his mind with poetic imagery and literary allusions, develops his powers of concentration, helps in the unfolding of his ideas of right and wrong, and develops his sympathetic feelings; all of which "by-products" have a powerful influence on character. Thus the library story hour becomes, if properly utilized, an educational force as well as a literary guide.

WORK WITH CLUBS IN THE QUEENS BOROUGH PUBLIC LIBRARY

By J. F. Hume

Chief Librarian of The Queens Borough Public Library, Jamaica, New York

When representing Queens Borough Public Library I sometimes find it necessary to explain that *Queens* is that Borough of New York City which is on Long Island, North and East of Brooklyn, and is largely composed of separate towns and a few congested districts, as in some parts of Long Island City, which make up our slum neighborhoods.

Among the problems which we have had to face is that of the lethargic child—who thinks that he does n't want to read anything, good or bad. Some of these are stolid Germans, and we have won their interest, in part, by the organizing of reading clubs. At one small Branch, the boy who was elected President of the Neptune Club was more popular with his fellows than gifted as a presiding officer, and when the Children's Librarian first suggested that he call the meeting to order, this big, loose-jointed German lad got up—section by section—and said "Fellers, behave yourselves!" But that was only the beginning, and before the winter was over all of us had to brush up on our parliamentary law. The boys put splendid spirit into the Clubs and they came out rain or shine, and learned to make use of many of the Library books of reference in getting their programmes ready.

The Nelson Club in Long Island City was composed of about 80 boys and girls—the older members forming an advisory committee.

In one other Branch, a King Arthur Club was formed in a community where the children are apathetic and seem to care for little beyond their three-meal-a-day sort of comfort. But the work Dr. Hall asked me to speak of especially is that at one of our seaside resort towns.

At Far Rockaway, the community is largely Hebrew and Irish. The children do not have the mental alertness of the Jewish children of our congested centres, but they seem to be absorbed by thought of making money out of the summer boarders and visitors. It is n't wholly the fault of the children if they are demoralized by seaside conditions.

Our efficient Branch Librarian here has organized and carried on an interesting Carnegie Hero Club for boys. The Club began with long, earnest discussions as to what constitutes a hero and they at last agreed upon a "hero standard" by which each hero must stand or fall—the five points agreed upon were: daring, courage, fortitude, achievement, and service to humanity. The hero whom they seemed to enjoy most was Father Damien, and his work among the lepers at Molokai.

At this same Branch we wished to get a little better hold on the interests of some of the older girls—girls of the mediocre, flippant type, who devour everything McCutcheon writes, and enjoy being on the street to attract the attention of the passersby. The novels they read give them standards of life quite as vulgar and false as those of the more conspicuous class of summer people.

These girls read little but novels and love stories, so we formed a "Girls Romance Club"—really a thinly disguised story hour—to appeal to them at a point at which they were interested. There was free opportunity given for discussion, and we began by half reading, half telling Keat's wonderful "Eve of St. Agnes" with all its beauty and purity. The response the poem awakened was enough to restore forever one's faith in the innate loveliness of the heart of the commonplace girl.

Following Miss Hewins's example, "The Lay of the Last Minstrel" was tried with them, and they liked it well. Then we took the "Story of Amis and Amile" from Andrew Lang's Red Romance Book. This story brought out for the girls the fact that the conventions which we look upon as arbitrary rules are in reality the safeguards of society. The Club responded to Stephen Philips's "Paoli and Francesca" and they enjoyed Andrew Lang's version of "Cupid and Psyche." Our discussions after reading and telling of the romances, included many titles among the fine old love stories, but they seemed especially interested in Lorna Doone.

I believe that we have been able to give these girls at least a hint that there are love stories that are better worth while, that leave a sweeter taste behind, than do those of the McCutcheon class. Of course it would have been fatal to have told them that we were attempting to "improve" them, for none of us want to be "improved." But if the Public Library can help its boys and girls to higher standards of manhood and womanhood, to "self-reverence, self-control," is it not an excellent kind of rescue work? Boys and girls are ready to come up to a higher spiritual plane and to higher ideals if they only have some one to show them the way—and the right books can perhaps help better than the human voice.

THE INFLUENCE OF KINDERGARTEN METHODS ON THE SOCIALIZATION OF THE SCHOOL

By Colin A. Scott

No one can observe the lower grades without being struck with the change that has come over them in the last twenty years. I shall not attempt to describe the particulars of this change. For any one who has not actually seen it, because he is too young, there are still a few lower grades which are taught as most were taught twenty years ago. As our students of civilization travel unto Borneo, Sumatra, and the wilds of Australia in order to see what our own ancestors were like, so the student of education can find if he tries, specimens of lower grade teaching which will serve to illustrate the change that has occurred.

A very large part of this change has been due to the influence of Froebel.

We are now, however, at a period of reaction and a period of transition. The force of the Froebelian movement is approaching an equilibrium. It must change if it is to continue to grow. In its old conventional form its advance into the higher grades and its influence on the colleges is being opposed by critics outside of the Froebelian movement. In its new form it is unsupported and disclaimed by certain of those who call themselves orthodox Froebelians and defenders of the kindergarten faith.

The reason of this on the part of the orthodox is not because they hate to see the spread of the Froebelian empire, but because with the spread of the empire, there is a necessary disturbing influence reflected back upon the court circles and the ancient kingdom from which the empire grew.

The conception of the school as being in itself an embryo society is the thought which underlies all of the significant practices of the kindergarten. The institutions of the circle and the group contain the spirit of Froebel much more distinctly than do the games, the gifts, or the occupations. These latter are but passing means by which children come into contact with each other, and with the race to which they belong. The circle and the group, and what they mean, form the environment which determines the way in which the gifts and occupations are used, and from this follow the reactions of the children, their habits of thought, and that which remains with

them permanently—in a word what they actually learn. The greatest gift for any child, is the other child with whom he works or plays. The *Glied-ganzes* thought is the fundamental thought of the kindergarten and it is the same thought that underlies the modern movement in all education. In the upper grades and colleges we speak of it as education for the purpose of social service.

When we work out this thought in the higher grades it is only to be expected that we shall find features of social organization which we might readily overlook if we confined ourselves to the kindergarten alone. These findings, however, ought to have some influence on the kindergarten itself, ought perhaps to help us to see the beginnings of things that we would not otherwise have understood. The whole of the kindergarten period is a matter of tendencies which can be interpreted only in the light of the future into which they grow. Social methods are therefore the methods which I wish to identify with the kindergarten as belonging to the essence of its work. But what are social methods? Are they something that the teacher can learn as an equipment and proceed to execute upon his class? When we speak of the method of riding, of solving a puzzle, a method of speaking, or of writing we mean something of this sort. But the question here is quite different. It is not the method of the teacher alone which is to be considered. It is rather how shall each individual in the circle or the group find his method? How can I, as teacher, help him to find his best and most natural way of acting socially? and how, on the other hand, can he help me to act most naturally, effectively and agreeably? If he is not able to help, correct or interest me, is it likely I can help, correct, or interest him? Cooperation of this kind is really a denial of method as the word is generally used. It does not assume first of all that something previously and perhaps unsocially determined is to be learned or done and then proceed to find the way or method of doing it as a secondary matter, What is to be done is rather the first social consideration. Condemn us in this room this morning to play tiddledywinks, and it might appeal to some who would shine, but others would certainly be out of it. We would be in need of a method to make it interesting, but it could never be a completely or a truly social method, since our wills would not be engaged upon the object. What we would have to do would be either to pretend that tiddledywinks was something else—such as religion, philosophy, or education, or to play the game so as to join in, to be agreeable, or because it would be a trial in overcoming which our virtue would be trained. But in these cases, we would not really be playing tiddledywinks at all. We would be distinctly conscious of an object beyond,

which would be the real source or purpose of our action. We might be flirting. We might be showing off our rings. We might be joking or telling stories. Tiddledywinks would form a good automatic basis for these more genuine occupations. Here as you see the subject or object that we began with turns out to be no object at all, but is much more like a method of attaining other objects, while the method or way we do the thing is really the object.

This is, of course, a parable. Consider the mind of many a high school girl. Her Latin and algebra are to her, very often just tiddledywinks, and she is really engaged in carrying out curious purposes of her own. But the subject is often enough tiddledywinks to the teacher also, although the object the teacher is pursuing is perhaps religion, or a belief he is training the memory, the obedience or faithfulness of his pupils, simply earning his salary or other aims of social value. The trouble is that the real purposes of the pupils and the teacher hardly ever meet. They are isolated and foreign to one another; they have not been socialized as far as the class is concerned. The teacher rarely knows the real purposes of the pupils, and when he suspects them, they are not usually encouraged. He constantly insists that the subject is to be made the real object or purpose of the pupils' activity. Play tiddledywinks for its own sake.

The cure is evidently to socialize the real purposes. In this effort it seems obvious to me that since the teacher is an exception as far as the social mind of the class is concerned, however much he may look forward to the pupils accepting his ideas, he must begin with the aims and purposes of the pupils themselves. That is, with such a selection of their aims and purposes as they are willing to express in public as being a worthy and practically attractive indication of their social selves. What are the things we want to do together under these circumstances? Should each one of us do exactly the same thing, or should we expect different pupils to do somewhat different things? Should the equilibrium of common knowledge and habit be the end of action or the beginning of it? Shall tasks be given out so that every one learns approximately the same thing in the same way, or shall each learn different portions or different phases in order to pass on, impress, or communicate his information or skill to others who are in need of it? It is obvious that a group of people who are really working together, who have chosen the object or purpose of their effort, and who expect to work on each other for this object, and not for some unnamed one, will also choose the differentiated way of working, in which each does something somewhat different from the others. This is indeed the only way in which the individual can become useful to any

one in the group of which he finds himself a member. This is the way in which we are organized during this conference on Child Welfare. This is the way in which Dr. Hall's Seminar, of grateful memory to me and others here is organized. This is the way in which any free and democratic social combination is always organized.

As you see this makes teachers of the learners. If we have the social idea of teaching there is no error in saying that every pupil becomes a teacher. The chief teacher is simply a more skilled and highly developed member of the fraternity and his work is always training other teachers. He is not a patriarch or an autocrat but a brother, whose wider experience forms a background or margin to the focus of the social consciousness of the group. When the others have done all they can, he ought to be relied on for further help in carrying out their combined purposes and desires.

Each pupil in these circumstances finds himself while "reciting," if I may call it this, at a point of high potential. He is the strongest at the time or for the moment, and as greatest among his comrades he is proud to be the servant of all. This is the habit he is learning: to make himself strongest or greatest at a certain point and then to serve. Neither Christianity nor democracy nor social education wants the inefficient as servants.

This working for a common cause with a specializing of each individual in the service for which he and the rest believe him capable is seen in a good deal of work which is finding a place in the grades, and nowhere more markedly than in dramatic work of a self-organized character. We used to have the usual children's play got up for commencement, in which the children were more or less well trained, but in which even at the best they had something of a puppet-like character. Self-organized work changes all this so that the children often write their own plays, and produce them as a result of their own judgment, and what help they ask for on the part of the teacher. The responsibility for success or failure is theirs, an attitude which makes the plays almost free from the bane of undue self-consciousness.

If we apply this conception to the college, the very farthest point distant from the kindergarten, but where ideas of service to the community are supposed to culminate, we may observe some features of the school process which are important for all that lies below. As every one knows the college tends to dominate the high school and the upper grades. The way of approach to what is going on in the grades may partly be discovered in the college. The longest way round is sometimes the shortest way home.

There is at present in the colleges a discussion going on as to prescribed versus elective studies. Now a truly social education is advanced very little by means of electives, and individual effectiveness and social service finds little opportunity in the class work and in the daily work of scholarship. After a student has chosen his elective all goes on as without electives. The course is previously determined by others. There is no opportunity for social enterprise on his part. There are no results that he is expected to cause either singly or in co-operation with others. If he works he frequently works for selfish ends —to improve his standing and in competition with others aims to vanquish them. Sometimes he gives out intimations of how little he studies in order to deceive his rivals, and tempt them to neglect their work. In some cases a certain trade union spirit prevails throughout the class, which aims to inhibit the pace-makers. In these features electives are on a level with non-electives as they are ordinarily taught.

The exceptional student of course does something better than this, at least for himself. If he has a future course distinctly in mind, or is spontaneously interested in the subject, he may work for these ends. He is then, working for a far off and distant social service. He saves his own soul. But there is no point of application for any here-and-now idea of service. Like the other *jenseits* this leaves the motives of the individual rather weak, exposes him to unnecessary temptation, and fails to give him the habit of adapting himself to present social needs.

From the standpoint of socialization, prescribed courses and electives are very nearly equal. All depends upon the internal administration of the course. As President Hadley pointed out two or three years ago, there are very different types of mind and very different latent purposes present in any given class taking a college course. In the History class for example, there are those who intend to preach, there are those who are going into law, there are the future business administrators or publicists, there are the economists and the scientists, there may even be humorists. History is no doubt serviceable for all of these, but it will not be exactly the same thing to different minds. Mark Twain, for example, writes an account of the Court of King Arthur, which is crammed with real history, but all selected and arranged from his peculiar point of view. Just because it is so individual and unlike any other every one else is interested in it he becomes of service to all. The preacher will be interested in certain problems and aspects of the whole field of history which he will delight to work upon, the lawyer or publicist upon others. Now as President Hadley asks, why separate these different types into different classes?

why not keep them together and make them work upon each other? It would probably do the preacher good to have a little humor thrust upon him, while to work upon the preacher would be the best test for the real powers of the humorist.

I cannot help thinking that the chief objection to such a socialization of scholarship, would come from those who would tremble to see the marking system or other means of competitive standardization disturbed. But the reward of socialization is more socialization. The standardizing can very well be done socially. (At this point an example of co-operative class marking was described.)

Other objections would naturally come outside of the college at least from the Course of Study makers, superintendents, supervisors, etc. These individuals conscientiously labor over the occult values of the courses of study and they have them arranged in beautiful systems. It would seem that they were not earning their salaries if they only nominated the subject in a general way, and had to trust to the teacher to make good. The objection would naturally be raised that the teachers are not fit for any such responsibility, and of course as long as their hands are tied they never will be fit. My own opinion is that there are hundreds and thousands of teachers, who if they have not already taught too long, or happen to be born old, are abundantly fit to begin such work, and would be glad to do so if they were not inhibited, but were advised and helped by their official superiors.

As school-committee-man Robins of Chicago is saying, it is time, even in our grade schools, to give the "woman on the job" a chance to say what is to be done in her own room. This power can never be simply an individual right. It must be socialized and ratified by others among her peers. The individual by herself may be nothing more than a nullifier, as in a negative way she is now under a patriarchal or monarchical system. If she is to have rights of a professional character, and at present it is not a piece of rhetoric to say she has none, if she is to have rights, she must also have responsibilities, and these will be along the line of working with her comrades. She must expect to change her own ways by their action upon her, and she must also expect to change their ways by her actions upon them. The isolated life of the present teacher must necessarily be broken up.

Our present patriarchal system of school administration is like the early constitution of the Roman family, where the father had absolute rights over the sons. I daresay there were some in those times that were very well treated, and there are now teachers whose special head gives them all the liberty they want and expects of them no effort to build up or improve other

teachers with whom they come in contact. In a small town, moreover, where every one knows every one else, the patriarchal system is corrected by public opinion and is not completely autocratic. It is in our large city systems that the need of definite rights and social co-operation along professional lines is most needed for teachers. When the Roman civilization grew, the extreme rights of the father had to be checked, but it was checked only by the institution of new rights and duties to the larger social unity of the state. The time is now ripe in our city school systems, even in the interests of the permanence of tenure and efficiency of the superintendents themselves, for such a limitation of their too patriarchal authority, as will give opportunity for the school committees to hear from the whole profession of teachers, and obtain not mere chance opinions, but definitely organized and deliberate conclusions concerning the welfare of the schools.

Kindergarten methods and social education cannot remain as a mere matter of method within the classroom. Aims and purposes as well as methods must be the care of every teacher, and also every pupil who co-operates in the work of education.

THE PLACE AND FUNCTION OF THE KINDERGARTEN AS AN INSTITUTION

By Miss Luella Palmer, Public School, New York City

Three points will be considered: (1) Why the kindergarten differs from the home and the nursery. (2) How it prepares for school. (3) Its value in the child's life.

Froebel insisted that education should come through experience and develop into experience. He states it, "Education is founded on life and connected with life." As a consequence of this theory—or as a necessary accompaniment—Froebel emphasizes social education. His philosophy is called a "social" philosophy.

In applying this theory of social education to practice, we have become confused with the old ideal of education as information. It is hard to free oneself from the old forms. The school has adopted, in large measure, a half truth, a compromise between the old and the new, and this represents the kindergarten as *method*. The subjects which seem related to experience are brought into the curriculum, but do not function back into life.

The school is now awakening to the idea that experience is social in its nature, with constant reference to one's fellows, and education through experience must take rightful account of this factor. Dr. Dewey says that "the only way to prepare for social life is to engage in social life." Unless the kindergarten wishes to be left behind in the movement which was started in its name, it must change its methods rapidly.

In an ideal kindergarten there is response to a child's needs and guidance towards race ideals. At the kindergarten period a normal child is reaching out beyond the home circle and desiring to associate with those of his own age. The ideal kindergarten, then, is one in which the children play with each other, and in doing so learn the value of social organization. The aims of child and teacher are one if that aim is socialization—not information only. The benefit which accrues to the children from right training in the development of social organization is the reason for the existence of the kindergarten. All the other benefits might be gained in an ideal home.

In the kindergarten a child should learn to play socially,

There should be signs of growth similar to those in a primitive society. At first the children will all do the same thing at the same time. A little later the result of the activity will be put together to form a common product. Next will come the planning of a purpose by contributions from many individuals, this purpose will then be carried out by each child in his own way. Finally will come the planning of a common purpose which can be accomplished only by each child perfecting the particular share which falls to his lot. Very little of this last step can be taken in the kindergarten, it belongs to a more mature age. But if this social development is kept in mind, the children will show indications of this stage. To illustrate: One morning before nine o'clock a rabbit was brought into the kindergarten. A few moments afterward a child begged the teacher to come to see what she had. She showed a ring of six children forming a cage and inside were two others, "the mother rabbit and baby rabbit." She fed them, stroked them and gave them a dish of water. This little dramatic play showed the advanced stage of social development; it included the author or leader, the principal actors—the rabbits—and the minor parts—the cage. Each took a different share in order to make the game a complete whole.

In every good kindergarten there are other important elements such as (1) Stories which deal with truths such as courage and loyalty. (2) Memory verses which give simple choice language for beautiful thoughts. (3) Conversation, a give and take between the children guided by the kindergartner towards topics of value and social interest. (4) Songs, simple yet artistic. (5) Rhythm for developing control of the body, through some mental suggestion of value such as buoyancy, swiftness, power. (6) Manual work with the blocks which are easily re-arranged or with other materials which are more permanent. These are to help a child to learn the value of having a purpose and of controlling the means to arrive at it. (7) Experiences with and in nature, etc.

In the kindergarten the stories and songs which might be given in an ideal home become more impressive because of the social participation. Rhythm and hand work should be developed in such a way as to promote the social feeling. The experiences with nature gain an added value from being shared in by the child's companions.

Games and dances have not been mentioned because it is in these that the special socializing method of the kindergarten is most effective. The games should take the free individual motor activity of the child such as walking, skipping, playing train or house, using balls and the like, and by gradual development organize them into the more formal game. The type

of activity before nine o'clock is the test of the value of the game during the regular period. If at the end of the year the children still habitually play alone with some toy and never organize any group games in the free play period, the work of the regular period has not been vital in the children's experience.

Dances should not be the mechanical teaching of some traditional form, but should arise out of common social feeling such as joy in some result or object, for instance, a Christmas tree or May pole. In one kindergarten, early in October, each child made a chain of yellow paper links, these were brought to the circle and joined together. When the children saw the completed effect, the large, bright circle, they clapped their hands and jumped up and down. The piano subtilely suggested that they continue these actions rhythmically. The youngest children jumped alone, those a little older took hold of a neighbor's hand, the oldest formed in small groups. These various formations gave the different figures of the dance, clapping, jumping alone, jumping with partner, jumping in circle. Whenever the chain was brought out to decorate the room, the children asked for the dance and when the music was played for the dance, they asked for the chain, showing that the two were connected in thought and feeling.

The ideal home cannot give a child this social development which comes from contact with his fellows of equal stage of immaturity, with the same interests and desires. The very discipline of the kindergarten is different because of the group. Public opinion must have a large share in the control if teacher and children are to work together for the highest interests of the latter.

That this kind of social education,—training in living and working with one's neighbors is a necessity especially in this democratic country, is evidenced by the large number of books relating to the subject that have been published lately. Books on sociology deal with the deterioration of society from the lack of this education in the schools. Books on pedagogy show the serious faults of the curriculum because the school does not allow for its development. Dr. Cooley, in his "Social Organization," says, "The idea of the germinal character of primary association is one that is fast making its way in education and philanthropy. As we learn that man is altogether social and never seen truly except in connection with his fellows, we fix our attention more and more on group conditions as the source, for better or worse, of personal character, and come to feel that we must work on the individual, then the web of relations in which he actually lives." And again in the same volume, "The central fact of history from a psycho-

logical point of view may be said to be a gradual enlargement of social consciousness and rational co-operation." In Human Nature and the Social Order he says, "The test of sanity is that of a certain tact or feeling of the social situation."

At five years of age, a child is ready to pass over from the individual family stage to the social co-operative stage, where he uses other children to help him in expanding his personality. Between five and six is the critical social period. To live his life to the fullest just then, to be adequately prepared for the next step, a child *must* live with his equals. He must learn when and how to lead and when and how to be led. This is not training for leadership, but training for brotherhood. A child must gain the right attitude towards others. When a piece of work is worth doing, he must learn to ask for help if necessary and also to lend a hand to some one else in like situations. A child "learns to value himself by what his equals think of him." We select courses of study in music, manual training, fine arts and the rest, why not select the conditions under which the children begin the all-important training in co-operation—working with equals?

If the ideal kindergarten is compared with homes that are not ideal, there are many advantages for the child in the former. His physical condition is carefully looked after, he is given experiences that expand his better nature, his individual defects are corrected and his strong points emphasized, the timid child gains confidence, the boastful learns that he must make facts substantiate his boast; to the spoiled child it gives the equable control of the kindergartner and the more efficacious authority of public opinion.

The kindergarten is necessary as a step in the social development of a child after he has found his place in the family circle. He should not come to the kindergarten until he is passing out of this "family" stage, where he has found his relation to those older and younger, and is ready to learn to work with his equals. There are many children now in kindergartens who should be in nurseries or nursery-kindergartens. As a rule, four-year-old children should be in a nursery-kindergarten where there are extremely simple stories, songs, handwork and activity games with plenty of free play with toys, blocks and large apparatus such as swings and seesaws. If they must be admitted to the kindergarten they should have long periods separate from the older children when they can have free motor play. They should work only in small groups of six or eight, the large group is too great a social strain.

What should the kindergarten do for the school? It should train the child in social habits, he should know when to subordinate himself for the good of the whole, when to follow as a

member of the group, when to assert himself as an individual. He should be trained in habits of obedience, attention, concentration, orderliness and the like. He should have a fund of fruitful ideas and know how to express them well. The clearing and amplifying of ideas, the enlarging of the vocabulary and the testing in spoken language all lead directly to the school work of the first grade.

Lately there have been several severe arraignments of the kindergarten in different magazines and periodicals. One honest criticism is that by Dr. Abt presented in a monograph entitled "Present Status of the Kindergarten." The investigation started in an open-minded attitude, but the conclusions drawn seem too positive to be deduced from the study. The only conclusion possible seems to be that kindergartens are very variable. At one extreme may be a kindergarten where information is the ideal, at the other one where free play is left on the level of the child; in one there may be sentimentality and nervous strain, in another the martial spirit; in one the physical side is disregarded, in another it is emphasized without relation to the spiritual. All of these faults are apparently due to two causes. First, the lack of understanding of the complete unity of the nature of the child; for a strong mentality, a strong body is needed, for a good mental organization there is need of social training; physical, mental, social, spiritual are one and indivisible. Secondly, there is a misunderstanding of the purpose of the kindergarten, it is an institution to develop social organization.

The school itself is struggling with some of the problems which we have been criticised for leaving unsolved. If the kindergarten is true to its founder, it must lead the way in showing how the whole child can be developed, and also how to develop him in response to his awakening desire which at this period is to become a member of a society, of a co-operating group of equals.

We must ask others to aid us in overcoming some of our faults. The attention of principals and school superintendents should be called to our poor classrooms and poorer ventilating systems. Kindergartners must co-operate with those who are interested in nurseries and playgrounds in order to have many small playgrounds established where kindergarten and nursery children can be taken for out-of-door games and occupations. One of these should be near each kindergarten—unless the school building affords such a space—as part of each morning should be spent in the open air. Dr. Burnham advocates open-air classrooms. These could be established in connection with the playgrounds and the same building used in the afternoon for the older children for club work or for protection from the weather.

More fresh air and saner standards for attainment in the kindergarten will develop more poise in the kindergartner. There will be less sentimentality and nervous strain. The children will develop normally and happily.

In conclusion, let me add that the test of a good kindergarten is not the information it has imparted nor the amount of work that has been done, but the children it has developed. Swift, in Mind in the Making, says, "The purpose of education is improvement in action. . . . Education should seek to develop a mental plasticity, a capacity for understanding and getting control of new situations and for making them." Is each child, when he leaves the kindergarten, more able to meet new situations and create the right kind of new ones, than he would have been if he had not spent his time in the group? This is the only test.

Dr. Hall writes, "Play at its best is only a school of ethics. It gives not only strength, but courage and confidence, tends to simplify life and habits, gives energy, decision and promptness to the will, brings consolation and peace of mind in evil days, is a resource in trouble and brings out individuality." If the kindergarten will aid in this formation of character, it is all that we can ask—it is our dream.

THE YOUNGER GRADES IN THE SUNDAY SCHOOL

By Rev. Lester Bradner
Rector of St. John's Church, Providence, R. I.

The educational movement of recent years in religious circles has instinctively felt that the young child was the place to begin, for the most effective improvement has been made in dealing with the younger children. The old theory, I imagine from my own experience, was that while it was desirable to have some one with considerable knowledge as teacher of a Bible class, so far as the younsters were concerned, almost any one would do. To keep order was the main thing. This tendency to disregard the younger years has largely passed away among those who are now promoting religious education. And still there is danger of too rapid work in the earlier grades. The introduction of the idea of *a course of study* and the efforts to put into such a course within the younger years a large range of subjects, has tended toward the overcrowding of the years between ten and fifteen. We are still in the danger zone in this respect. We need to begin our pruning work well down the line.

Everything, of course, depends upon the possibility of training teachers for such work with greater accuracy; and herein I think lies a most hopeful sign. If one knows exactly what is to be done in certain grades, the teachers can be prepared. We no longer expect one teacher to carry the same class from the primary to the senior grade. So it is more the custom to-day to pick out periods of child life, and to prepare men and women to deal with such periods in the most satisfactory way. Under this idea the evolution in various parts of the country of what is known as the Summer School for Sunday-school teachers has been rapid and most beneficial. Teachers in these gatherings gain a glimpse of the methods, purposes, and ideals of a more exact form of education. The limitation of the teacher to certain grades has also made it possible for a teacher to attain better preparation within these definite lines by her own home work. So we have gained: 1. definiteness in the theory of the school; 2. greater preparation on the part of the teacher; and 3. improvement in the printed matter with which the schools are equipped.

There is a very noticeable tendency toward text-books in-

stead of lesson-sheets or even lesson quarterlies. And I believe that this tendency to the text-book method is bound to accelerate just as fast as the teacher can be prepared to handle the text-book instead of the quarterly. Teachers will soon be able to use text-books as a day-school teacher does. Especially, it seems to me, in the primary grades has the adoption of text-book material been peculiarly hopeful. The newer books of Miss Palmer and Miss Chamberlain are in most cases very far in advance even of upper grade work.

Mission study in the Sunday-school is a splendid example of the ethical progress in religious teaching. The modern idea that to teach a child missions is to teach him *the instinct to serve*, from the beginning of his life in the Sunday-school until the very end of it, leads him to see that this work of the Church is the first and foremost carrying out of the fundamental spirit of religion. That, it seems to me, is one of the most splendid results of this widening of the field and a splendid illustration of the application of it. When your study of missions includes the actual exercise by the child of those activities suited to his age which express the spirit lying at the root of missions, then you have come into the fullness of the child's training in those lines. Again, the application of the principles of Christian conduct is what we might call the ethical side of religious training, and it is receiving, I think, greater and greater attention. One must, at certain ages, formulate ethical principles. We must require the school to teach the application of historic truths to *present* life and according to the present, growing comprehension of the child. Where the school omits the *application*, it omits one of "the weightiest matters of the law."

May I speak also of the adaptation of worship to the younger element of the school? No school is complete until it teaches the child properly to appreciate and to practice those aspirations, those exercises of his inner self, those functions of the corporate expression of the spirit toward God which are naturally understood under the head of worship. And yet the church has thought that all that was necessary for the child was to sit with his elders while they worshipped. But the effort to make the child understand how he is to worship; the effort so to adapt to the child the kind of expression used in worship; the conception of how to bring the child, individually and corporately, into the presence of the Eternal Spirit of God and to make him approach a union with the spirit of God (which is the core of all religion)—the effort to put those things in such forms as shall draw out and actually exercise the spirit of the child, is one of the newer movements which deserves attention. More and more it is bound to receive the

thonghtful attention of those who are promoting this educational movement. The problem of the child and the church, or the problem of how to transfer from the Sunday-school to the church services those who are being trained up in religious education, has not entirely been solved; but so much at least is clear—that the Sunday-school is no substitute for the church and we cannot expect to graduate a child from the Sunday-school into a church-worship with which he has had no previous practical experience.

THE EDUCATIONAL VALUE OF DOLLS

By Mrs. Laura B. Starr

Dr. Boggs asked me to tell you how I came to make a collection of dolls. In the presence of a friend, I admired the dolls in the shops in Japan. It was a week before Christmas. At Christmas time I received a present of a doll dressed like a Samurai's daughter. From that time I have been interested in dolls. I began my collection as an accident with no idea of its educational value, only knowing that a collection of anything is a history of its time.

The oldest dolls are in the British Museum, taken from the graves of the Egyptian children, where they were placed in the expectation that they would serve the same purpose in the next world that they had in this.

The Japanese people perhaps more than any others realize the value of dolls. They have a doll inheritance which is a charming thing. When a girl baby is born there is bought for her two images representing the Emperor and Empress, five musicians, and several courtiers. These she can play with once a year at the annual doll festival. The dolls are then arranged on shelves covered with red, the color of joy. Cups of saki and small sponge cakes are placed before the dolls; and after a certain length of time, the children eat the cake and drink the saki, feeling that the dolls are being well nourished. Every girl possesses this congregation of dolls and takes it to her new home when she is married. She keeps it until her oldest son is married when she gives it to him. Thus there come to be hundreds of dolls in one family. The children believe that in the course of time a doll that has been loved and cuddled acquires a soul; and who of us shall say that it does not?

The boys, too, have an annual festival lasting a week in which they have figures of dolls, but figures always representing famous generals, or people celebrated for their learning, because learning is very much respected in the Orient. They are taught heroism and love of family through these figures. A flag flies from the top of every house in which a boy has been born during the year, having on it the figure of a fish, the tai fish, which swims up-stream, and is the symbol of perseverance.

The dressing is perfect on every doll in my collection. All kinds of occupations are shown by these dolls. When I reached London in my six-years' tour around the world, Queen Victoria's collection was being displayed. Then I began to see the educational value of them. There is an interest from the psychical point of view. One little Japanese girl said to her friend: "I love my doll very much she is so alive." The other said: "She is not alive." The first replied: "Oh, but she is alive and yours will be alive if you love it enough."

I find that boys are interested in dolls and that men are much more interested in my collection of dolls as a rule than women. But I must say the men take a broader view of them. I went to Randall's Island to lecture and I found six hundred boys. I was appalled. It was a reformatory institution. I said: "What shall I say to you about dolls?" One said: "Well, you know boys like dolls as well as girls." I gave them a talk upon Japanese domestic life.

I began to say that history could be taught by means of dolls. At Christmas time the nativity dolls make one study. Then geography can also be taught this way. I am sure I would have known much more about Japan and China before I visited those countries if I had been taught Oriental geography by the use of dolls. The customs of the Orient are absolutely different from those of the Occident. These dolls are an epitome of the people they represent. American dolls for the most part have dolls' faces, while a foreign doll has the face of its type—man, woman, or child, whichever it happens to represent. There is as great a diversity among Oriental dolls, as there is among the people.

The educational value of dolls is beginning to be understood by some of our educators. Aside from greography, manners and customs, exchange of moneys, history, etc., that can be taught by their use, there is the ethnological, sociological, and psychic as well as the moral side to be considered. A collection of dolls should be attached to every institution of learning. G. Stanley Hall, of Clark University, was the first educator to take up work along these lines. His research work is of incalculable value to every teacher.

THE PHYSICAL AND SOCIAL NEEDS OF ADOLESCENT BOYS

By Winthrop Talbot, M. D.

My talk centres about the need of fresh air, the woods, and out-door living. If I were to discuss with thoroughness the social and physical needs of adolescent boys, I should need all next week. One has to be a boy to deal with boys and one of the greatest needs of boys to-day and always has been, and always will be, is men. When I say men, I am speaking in a paradox, because the greatest need is men who themselves are boys in spirit and enthusiasm.

In order to make my points clearer, I am going to put before you some diagrams that will indicate more clearly than anything else what conditions we have to meet in getting at boys practically. We have to deal with changed standards. Some of you know how to swim no doubt. I used to think I knew how to swim; but within the last ten years, the one single matter of swimming has so changed, that, whereas a fast swimmer could once make a mile in perhaps 38 minutes, now, if a man cannot make his mile in less than 28 minutes, he is not considered a swimmer of the first order. The Australian stroke has come in. We swim underneath the water; we swim easier, faster, and with less fatigue; and the consequence is that a boy who expects to be a swimmer has got to be a very different kind of an athlete from what he would have been five years ago. And that applies to every other form of athletic activity among boys. In other words, the standard in athletic activities has gone immensely above what it was even five years ago. There has been as much change in athletics, as wireless telegraphy has brought about in communication. This raising of standards in athletics is illustrative only of increased demands on the boy in every direction.

Therefore every boy should be kept up to his normal level of efficiency by such a mode of life that he can make use of his native talents and gifts to the best advantage, and so comply with the greater demands upon him. The craving for cigarettes always goes with small lung capacity. Increase the lung capacity, and the mental efficiency goes up. (Dr. Talbot here showed charts and diagrams showing how energy is depleted during vacations, by late hours, theatre-going, etc.)

The point I wish to make is that there are boys of all ages considered average who are living immensely below their normal standard. So that I have come to the conviction from dealing with boys that our conception of what a boy should be at a definite age is immensely below what it ought to be. We depend for growth on little else than the vital processes of breathing, sleeping, and digestion. We have almost no accurate recorded observations of these vital processes, however. I wish this Conference might bring pressure to bear in Washington that might make it possible to start such investigations by larger appropriations from Congress. I know the difficulty of getting any appropriations from Congress for anything of this sort. I believe it to be out of the question to establish new bureaus. It would seem that the only way for progress at the present time is to utilize the agencies that we have already. I do hope most sincerely, knowing the feeling of friendliness that there is for the Bureau of Education, that something may be done. I don't know whether any action can be taken in this Conference to strengthen the hands of the Commissioner; but if anything can be done, I most sincerely trust it will. Personally I have come to believe that we require definite knowledge by laboratory methods of the needs of growing boys and that only through governmental appropriations can this work be centralized and made efficient. And if any of us, by bringing pressure to bear on our Representatives, can increase appropriations for this sort of need, we are doing the best work possible.

I wish I had time to tell you of the increased efficiency from out-door sleeping. Why try to instruct a child when he has no interest because he is physically below par? The children of the well-to-do are being developed mentally at the expense of their physical health. The mass of humanity in the great cities is starved physically while eager and ambitious mentally; and I believe the only solution of all these needs is first to get among boys, be of them, lead the boy's own life, and then from the point of view of the physician and the psychologist to accumulate definite, clear-cut methodical observation that cannot be gainsaid, and which can be brought to bear forcibly upon the minds of parents and guardians.

PLAYS BY SCHOOL CHILDREN (ABSTRACT)

By GEORGE P. BAKER, Professor of English, Harvard University

This is not an effort to force plays by school children into the regular curriculum. It cannot be denied that because of the strong dramatic instinct in the child, plays, both under supervision and without supervision, connected with school courses and unconnected, are now given by children. On the whole, plays given not as a part of the school course are preferable, for this acting should be made to seem, so far as possible, not work, but pure pleasure. The all-important question is that of supervision and method. The play should be carefully selected, and the children should be trained not, as mere puppets, to imitate what some trainer takes to be the traditional way of interpreting the parts, or the right way, but to make them think as much as possible for themselves, and obtain the broadest individual development from the experience. In this case, it is not so much that "the play is the thing," but the development of the children acting. There can, of course, be no question as to the possible gain for the child in enunciation, pronunciation, and bearing before an audience. Such training may do much, however, to dispossess the child of the deeply rooted American idea that any play is little more than a means for some star to display himself or herself: the child may come to understand that a play is rightly produced only when each person in the cast works with proper self-subordination for the total effect. Here is co-operative labor. At the present time few mature people, in reading plays, feel or see them as different from a short story or novel. By such acting, the child comes to understand and distinguish between the two co-operating arts of the drama and acting. He should come, also, to understand that only in action can any play be properly judged. Such acting may train the imagination to large personal results. The child is self-centred. In such work, by his imagination he gets out of himself into the minds and conduct of others. That means an enlarging sympathy and, possibly, less selfishness. The objections that time cannot be spared for this acting, and that such work will send children upon the professional stage, are weak; for the children will act whether we supervise them or not, and nothing so takes the glamour from the stage as coming to understand how much

hard labor successful production of a play must mean. Finally, the drama which seems to be developing among us demands an intelligent, sympathetic public, a public with standards for the drama and the art of acting. Such acting by children will most quickly provide that necessary public.

IS IT FEASIBLE FOR CHILD HELPING AGENCIES TO MAINTAIN RESEARCH EXPERTS? (Abstract)

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By child helping agencies is to be understood all of the societies whose names are to be found on this programme and many more of the same nature, but it should not be forgotten that after all the home is the first and indispensable factor in the welfare of the child, and perhaps my subject should have read "home helping" instead of "child helping" agencies, because all the agencies ever founded would be unnecessary if the home were ideal. Few homes are ideal, and societies have sprung up everywhere from the old-fashioned orphanage to the modern playground association which try to supply to the child what the home fails to do. But are we prepared to say just what the home does give the child, and can these separate factors have the same effect on the child working through the various public agencies that they would in the family group? As an example of what research may do along this very line, we may remember that there has been going on for some time a very animated discussion of the relative merits of the placing out in homes and the institutional systems of caring for dependent children. At last the subject is being carefully investigated by Mr. Hart of the Russell Sage Foundation, and we hope that before long results of such a nature can be shown as will bring about an agreement in favor of the former method where it is properly carried out according to careful, humane, and practical methods which include a thorough investigation of every home into which a child is sent and a sympathetic understanding of the child for whom the home is sought. The placing out involves following up each case with the same care in supervision. I give this as one example of what is being done, but many others might be mentioned, such as the study of the retardation of children in school, by Dr. Luther H. Gulick and others, the studies of delinquent boys and girls made by members of the School of Civics and Philanthropy in Chicago, not to speak of the many studies by Clark University, the pioneer in systematic child study.

But whether these will be sufficient of themselves to probe into the many problems which new societies and old are espe-

cially trying to solve, may be questioned, so that these institutions should be regarded as pointing out the way rather than as doing the whole tremendous task.

If the problems and methods of many societies were thoroughly investigated before their organization they would never be organized, because it would be found that their work was done by other existing organizations or that their methods were impossible. Miss Richmond, recently appointed as investigator for the Sage Foundation on the subject of organizing charities, estimated that a very large proportion of the societies organized never survived two years.

The period of childhood has not been studied exhaustively yet in any department. In whatever field the mother or teacher or the social worker seeks for expert advice there is too often the reply that enough is not known to enable one to give an authoritative answer. When assisting in New York last winter in the attempt to secure better and more general instruction of mothers in the care of children and some systematic supervision of the health of children under school age, nothing which was proposed met with such enthusiasm as the establishment of research fellowships in child hygiene; for nurses and physicians lamented the handicap of ignorance.

If we may believe the results of such meagre investigations as have been carried on lately, we shall see that it is not the desire to do wrong which causes the delinquencies of boys and girls, but the desire to do something, where there is nothing wholesome and legitimate. And so one step farther back and we have the boys and girls clubs, reading and story hours, and lastly the public playground. But are these the ultimatum?

Mr. Allen Burns, in his study of playgrounds, says that juvenile crime decreases in the neighborhood of city playgrounds. Mrs. Florence Kelley has observed that the surrounding buildings go up so much the higher wherever spaces have been cleared for the playgrounds. What would an exhaustive and expert investigation have to say on these various problems? Mr. Travis, who has investigated the social problems of juvenile delinquency, finds that in the last analysis it is the home which has most to do with the moral firmness and integrity of the child. The non-functioning home, whether it be such from loss of parents, from dire poverty, from weakness or wickedness, is found in most cases of children brought before the court.

Back of the moral deficiency we find physical deficiency, due to lack of properly selected and well cooked foods or of sufficient quantity. Perhaps the child is not only poorly nourished with food, but it may suffer from lack of sleep, as Miss Ravenhill has found in her investigation of the amount of

sleep obtained by certain school children in London. Miss MacMillan, also of England, claims that cleanliness not only increases bodily health, but mental and moral efficiency, as shown by the introduction of school baths among the English poor children. One is inclined to ask, if there should be school baths, why not school dinners and school beds? And why not? Where shall we stop? Would it be possible through a careful, painstaking study, to find out what can be done in masses or with groups of children, and what should be done for the individual child or in the family group. Psychologists and educators who have made a study of the differences in personality in the same persons in groups and alone say that they are entirely different. If this is so, then the child always in a group of children will perhaps never develop certain traits of character necessary for a private life such as has been developed by the training in the home. I believe Froebel thought the age of three was the proper time for beginning the socialization of the child, while a very few advocate the public care of the infant from the beginning, in order that the child may be from the first under the care of trained nurses. That involves a great many problems, psychological as well as hygienic, but I will only speak of one. Several books on the nursing and care of infants say that babies should be handled as little as possible. Miss Shinn, however, in her recent book on the development of the child, says the very young child needs a certain amount of handling and cuddling not only for the sake of the warmth from the body of the adult and for the sake of the passive exercise or massage effects, which increase circulation, but also because of the sense development which comes in this way. Mothers have told me that frequently a child cried simply from a natural desire to be held. A physician reported to me that it was surmised that the high rate of mortality of infants in hospitals where they received the utmost care in feeding, dressing, etc., might be partly due to this policy of not handling the child, and that in one case the personal care of a nurse had resulted in a very greatly improved condition of the baby's health.

The matter of medical inspection of schools is another case in point. What has it done for the children and are the methods employed the best? California has taken a step far in advance of any other state in passing a law providing for health development in the schools and for the granting of health development certificates to those holding high school teachers' certificates in the fulfillment of certain requirements. At Clark University much is being made of the mental hygiene of the child, taking into consideration the subject matter of instruction, hours of study and class work, etc. But it is the

tragedy of our whole school system that so many children grow more nervous, more defective in eyesight, and more delicate, the longer they attend school. Schools should aim at mental efficiency, which includes mental health as well as acquired knowledge.

Those of you interested in child labor know, of course, of the recent studies of Dr. Crampton and others in New York on physiological age, and of those of Dr. Rotch, in Boston, on the development of the bones as a test of maturity; but many other problems such as that of blood pressure in adolescents, now in process of investigation in the Clark laboratory, await the same careful study. Such studies will furnish information in regard to what is the proper treatment of the growing child, and labor laws will have no excuse for the criminal carelessness now permitted towards children.

While all these things relating to the school and kindergarten child have seemed of wonderful importance, still the fact has forced itself upon some thinking people that the school age is too late to begin what we may call health development, to use the California term. For example, could not adenoids be prevented instead of being removed? So high is the rate of infant mortality during the first year that we are forced to conclude that either the mothers must have special instruction in the care of infants or else there should be skilled supervision from the start of life. Finally, we are driven still further back into problems of heredity and eugenics, and there is being carried on now under the patronage of the Carnegie Institution at the Station for Experimental Evolution at Cold Spring, Harbor, N. Y., a series of investigations on what affects the physical vigor of offspring.

But all interesting problems are not in the physical and moral fields. What about the religious development of the child? It is strange how very early children begin to wonder about things related to God, death, birth, immortality, evil, and salvation. If these first questions of the child could be answered in a simple, satisfactory way, much of the immorality, the sin, and suffering of childhood and later life would be spared. If the child meets with perfect frankness in so far as explanations are possible, and if he is told that God holds the key to the mystery of that which he cannot understand, a habit of intelligent faith will be formed with a belief in the ultimate realization of the best in his own life and in humanity.

Some one should make a study of the questions children ask at different ages concerning these subjects and work out a system of biblical and other stories and short texts, prayers and poems which shall give the mother an idea of what to expect and how to answer. It has been found that many children

fear death at night because of the line in the prayer, "If I should die before I wake." I believe the Religious Education Association is working on a manual of prayers for domestic worship which will be a boon. Inasmuch as poetry is so closely related to religious feeling, I have long desired that a collection of children's poetry be made; for in poetry, which is a spontaneous outburst of the deepest that is in the soul, one could get a glimpse of child nature not otherwise obtainable. Until most recently there has been no attempt to train adults in teaching religion to children, but it is to be hoped that some day every theological seminary will devote a great deal of time to preparing men to understand and develop the religious nature of children.

Nor must we omit the recreative interests of children. We have various theories of play but all theories agree as to the necessity of spontaneous activities which allow of the greater freedom of development and which relieve the mind of tiresome workaday strain which drains the strength. Play in the purely recreative sense is as necessary for mental health as sleep is for physical health, but as yet we have hardly touched upon the subject in this aspect and hardly have we yet distinguished it from childish imitation.

While advocating the maintenance of research workers and the training of child specialists my conclusions are that they should instruct the mothers and fathers or the nurses and not deal with children *en masse;* for I cannot affirm too strongly that the child is individual at first rather than social and must have individual care. His nurse and teacher should be the same, in the ideal home, namely, the mother or whoever takes her place, at least until the age of six and preferably later.

It seems to me that every existing child helping agency should engage the best person available to probe into the matter of the effect of its activities on the whole nature of the child, its health, its character and its usefulness as a member of the family as well as society.

Here mention should be made of the Association of Collegiate Alumnæ, whose permanent committee on child study although serving without stipend has made some valuable contributions to child psychology. Also the Federation of Women's Clubs of Massachusetts has maintained a fellow at Radcliffe who has been investigating the subject of child labor and whose results are soon to be published. At one time the Woman's Club of Worcester donated $200 towards the expenses of a student at this University, who investigated the subject of college customs and published a book on it. What is proposed is therefore no new thing, and there are doubtless others doing a similar thing. Perhaps we should mention here

also the Juvenile Psychopathic Institute established through the Juvenile Court Committe of Chicago, which has kindly sent a little account of the purposes of this new departure, and if I am not mistaken the Psychological Clinic at the University of Pennsylvania was established at the instigation of the Juvenile Court Association.

If I am right in believing that the results of these investigations would all point to the necessity for better housing conditions, so that each child will have pure air and sunshine and a place for play without leaving the home premises, whether it be in a roof garden or a court area, thus leaving public playgrounds to the adolescent boys; if they point to the necessity of women being educated and trained in everything pertaining to the physical, mental, and social, recreative and religious development of the child, then I am asking these organizations to do that which will cause their own disintegration unless they resolve themselves into societies of home helping. If sufficiently accurate knowledge could be gotten together by investigators and specialists so that every young woman in universities, colleges, normal schools, and continuation schools might be instructed in the home care, and every young man in the social or community care of children, society would find many of its problems simplified. As for these organizations, they need not mourn their extinction if it comes through fulfilled purpose.

From the scientific standpoint the study of child life, when once it has been grasped as holding the key to the mystery of the biological and psychical life of mankind, is the subject most interesting, and yet few have been granted the vision of its importance and its meaning. It is the most difficult and the most delicate of all subjects and yet the one most worth doing, if we are really desirous of raising the humanity of the future as well as the present. And right here in the study of the child as nowhere else must we have those two great forces at work together, the desire to decrease human suffering and to increase human knowledge. Some day we hope it will be as great a thing to say "I have helped mould a soul for eternity through giving it the best that is in me" as to say, "I have written a book or painted a picture."

LITERATURE

Die Erkennung der Schwachsinns im Kindesalter, von TH. ZIEHEN. S. Karger, Berlin, 1909. 32 p.

The author proposes the question, by what physical and psychic symptoms can we recognize in early years that a child is congenitally weak-minded? He answers by giving a number of norms of growth in height and weight, closing of the fontanelles, development of the face and other parts of the skeleton; and thinks that great departure from this norm is unfavorable. This is especially the case in the growth of those parts under immediate influence of the nervous system. It is characteristic of weak-minded children that the usual coordinations are wanting. Signs of degeneration, too, are noted. The writer then proceeds to characterize intellectual modifications—memory, ideas and judgment, or the power of combination, enumerating the usual tests.

La Criminalité dans l'Adolescence, par G. L. DUPRAT. Félix Alcan, Paris, 1909. 256 p.

This is an interesting study, first of the general principles of juvenile crime based on statistics, then of the criminal types of adolescence. The second part discusses causes—sociological, hereditary, defective education, immoral influence, economic conditions, social dissolution. The third treats of remedies—repression, correction, public vigilance, private philanthropy, preventive education. It is a work of great and permanent value.

Die hysterischen Geistesstörungen, von EMIL RAIMANN. Franz Deuticke, Leipzig and Wien, 1904. 395 p.

This is a careful work by a young physician who has devoted some years to the special study of hysteria. He first describes its character; then its psychoses, beginning with that of hysterical attack; then delirium, and obnubilated stages; and finally the chronic forms. Subsequent chapters are devoted to etiology, nature of hysteria, its differential diagnosis, prognosis, and therapy. Among the psychological theorists, Freud is given first rank; nevertheless, far too little attention and space is devoted by this author to the views of his famous fellow-townsman. However, his work is an excellent survey of recent literature on the subject, conveniently grouped.

Naturgeschichte des Verbrechers, von H. KURELLA. Ferdinand Enke, Stuttgart, 1893. 284 p.

This is a work of great importance by a well-known master. In the first chapter, he treats of the anatomical variations of criminals. In the second, of their biology and the biological factors of crime. In the third, of their psychology, especially parasitism, falsity, and dishonorableness, the absence of skill and power to work and of moral sense. The last chapter deals with theories and applications.

Die Behandlung der straffälligen Jugend, von EUGEN NETER. Otto Gmelin, München, 1908. 56 p.

In this work the author urges that in all matters of juvenile crime, we must consider not the character of the act, but that of the person

who did it, and base our treatment accordingly. The principle of legality he says must fall, and the young offender must be kept out of the hands of the court. The real causes of juvenile crime are found in domains that are inaccessible to criminal justice; and they are too complex and manifold to be dealt with by this agency. It is above all things necessary to penetrate to the cause, and of course moral hygiene and prophylaxis ought to gain by every serious attempt to do so. Society has a responsibility of a preventive nature for all the young who are in moral danger.

Sexualfragen, von EDUARD WESTERMARCK. Werner Klinkhardt, Leipzig, 1909. 146 p.

The writer first discusses mutual fitness on the part of parents and then in successive chapters takes up marriage, the single state, free love, prostitution and adultery; and closes with a chapter on homosexuality.

The Eugenics Education Society's First Annual Report, 1908. 32 p.

The Eugenics Review, Vol. I, No. 3, October, 1900, pp. 141-218. Published by the Society, 6 York Buildings, Adelphi, London, W. C.

The First Annual Report contains the President's address on the eugenic field, with rules and lists of members, and an account of the origin of the Society, in 1907, its monthly meetings, drawing-room lectures, evening debates, and various committees. The third number of The Eugenics Review is also at hand and contains articles on selection in marriage; eugenics and the church; adolescent girlhood under modern conditions, with special reference to motherhood; eugenics and the superman; race betterment as the nation's duty; and sterilization of the unfit.

The Modern Mother, by Dr. H. LAING GORDON. T. Werner Laurie, London, 1909. 264 p.

This book directs the attention of mothers to the rational means of preparing the body for its functions and of maintaining health during and after the performance. The means by which illness may be prevented are pointed out, minor complaints described, and treatment suggested, only up to the point where professional advice is necessary, which is indicated in each case. Serious illness is not described. No attempt is made to trespass upon the province of the medical attendant or of the nurse at childbirth. The period of girlhood is treated somewhat at length to show its influence upon womanhood. The author has had considerable experience lecturing in London before the Parents' Union.

Gymnastic Stories and Plays for Primary Schools, by REBECCA STONEROAD. D. C. Heath & Co., Boston, 1907. 86 p.

Miss Stoneroad's friends will give a most hearty welcome to this book which represents years of faithful and able work. The gymnastic lessons of the first two years of school life are meant to develop imagination, imitation, and to extend the influence of school life. The lessons are concrete and definite, with eight each in the first and second year, twelve school-room plays, and over twenty recess plays.

Gymnastic Kinesiology, by WILLIAM SKARSTROM. F. A. Bassette Company, Springfield, Mass., 1909. 142 p.

The articles here reprinted aim to present in a non-technical manner the application to gymnastics of generally known anatomical facts in connection with a few elementary mechanical principles, more or less

familiar to all. It is mainly an analysis of representative types or exercises to ascertain their mechanism and their permanent effects. The author seeks to estimate the value of different styles of gymnastic work. The book is illustrated by 42 cuts.

The Human Body and Health (Intermediate), by ALVIN DAVISON. The American Book Co., New York, 1909. 223 p.

This little handbook, with a hundred and fifty illustrations, opens with the statement that the Americans are a careless and cruel people, since nearly a thousand human beings in the United States are dying daily of diseases which science has shown us how to prevent. In its twenty chapters the body is regarded as a living machine, and its relations to plants, food, air, etc., are enumerated with a view to teaching us how to keep well.

Primer of Sanitation, by JOHN W. RITCHIE. World Book Co., Yonkers-on-Hudson, N. Y., 1909. 200 p.

This book assumes that Public School pupils should be instructed in the methods and possibilities of preventive medicine and the principles and reasonableness of public hygiene in the interests of future generations as well as of the present. He treats of cells, bacteria, skin, diphtheria, tuberculosis, diet, the alimentary canal, typhoid fever, water, yellow fever, smallpox, disinfection, public sanitation, etc. His book is illustrated by 141 cuts.

Mental Discipline and Educational Values, by W. H. HECK. John Lane Co., New York, 1909. 147 p.

This book has no index, but treats of formal discipline, observation, experiment, localization of function, general concepts of method, a standard of educational values, and elementary and secondary curriculum. The writer seems to have been essentially limited in his reading to English sources, which is very unfortunate because it must be admitted that much, if not most, of the best work in this field in recent years has been done by the Germans. This defect is a grave one.

Habit-formation and the Science of Teaching, by STUART H. ROWE. Longmans, Green & Co., New York, 1909. 308 p.

This book originated in an investigation made years ago on the formative value of Latin and Greek, which led to the conviction that training in these languages owed its chief disciplinary merit to the habits engendered in connection with attention, rapid interpretation, classification, and contemplation of life from the author's point of view. Subsequently other studies of the educational procedure were made. The book seeks first to present in scientific form the relations of habit to education, and secondly to make habit formation of practical assistance to the teacher, parent and clergyman. Next, the chapters treat of the teacher's problem, the dominant modes of organizing experience, its technical forms, difference between habits and ideals, the basis of habit and important phases in establishing it, their selection and demonstration, methods of evoking initiative, of securing the practice of preventing exceptions, of breaking habits, relations to discipline and drill.

Hegel's Educational Theory and Practice, by MILLICENT MACKENZIE. C. W. Bardeen, Syracuse, N. Y., 1909. 192 p.

Some years ago we had a very interesting exposition of Hegel as an educator by Dr. Luqueer, and of course Dr. William T. Harris has made this subject of great interest. It is no great loss, perhaps, that this author does not know of the former work, because the author as

well as Luqueer was largely dependent upon Thalow's well-known "Hegel's Ansichten." The first part of the book gives a life of Hegel, and this is followed by his general position in regard to educational theory; his philosophy of life, some difficulties, sociological effects, secondary curriculum, classical studies, moral education, relations to Froebel; and an appendix contains a number of extracts from Hegel's school addresses and Neithammer's "normativ."

La Morale à l'École, par JULES PAYOT. 3rd ed. Librairie Armand Colin, 1908. 256 p. (Ensiegnement primaire élémentaire. Cours moyen et supérieur.)

This is one of the little school text-books on morals which was mentioned as one of the very best of many of its kind by the representatives of France at the late London Conference.

Jean Lavenir, par ÉDOUARD PETIT et GEORGES LAMY. 21st ed. Alcide Picard, Paris, n. d. 380 p.

This is a text-book on the education of the heart, social life, mutuality, solidarity and progress in practical science. It was crowned by the Academy of moral and political sciences and has had an immense circulation. It has 165 pictures, and all the work is grouped around 45 different topics.

Jean Coste, ou l'Instituteur de Village, par ANTONIN LAVERGNE. Nouvelle édition. Paul Ollendorff, Paris, 1903. 314 p.

This is the story of an ideal teacher in a country village. It has attained fame and a wide circulation in France.

Pierre et Jacques, ou l'École de la Jeunnesse, par GEORGES NOUVEL. 8th ed. Delalain Frères, Paris, 1909. 454 p.

This is a unique book of reading designed to be in harmony with the modern tendencies of moral education. It is in one sense the story of a boy, and every topic of his school and out-of-school life is educative in the highest degree. He is brought in contact with about everything typical. The part on infancy deals with different topics—sickness, Sunday, balloon, village life, vacation, etc.; the second part, on adolescence, is also full of incidents—all of a typical kind—with some reference to seasons; and here there are numerous different topics treated with many subdivisions. The third part treats of youth. There are in all 118 topics treated. The book is copiously illustrated, full of information of a most wholesome and practical kind.

Die Sexuelfrage in der Erziehung der Kindes, von EMMA ECKSTEIN. Curt Wigand, Leipzig, 1904. 38 p.

This little booklet is one which has received the hearty commendation of Professor Freud, as one of the best illustrations of how to teach sex in school.

The Education of the Will, by JULES PAYOT. Authorized translation, by Smith Ely Jelliffe, from the thirtieth French edition. Funk & Wagnalls Company, New York and London, 1909. 424 p.

This work, dedicated to Ribot, is an old standard book which it was very well to have translated in this day when moral education seems coming to the fore. The author believes that there is great discouragement arising from false theories concerning the education of the will. He studies the rôle which ideas and emotions play in this education, which he deems very great. Among internal measures, the part of meditative reflection is great; and he tells us how to secure it. Curiously enough, the practical section is headed "Private Medi-

tations," in which he considers sentimental day-dreams, sensuality, companions, sophisms of the indolent, as enemies to combat. Physical education is self-mastery and is to be undertaken in the most serious, earnest, not to say desperate, way.

Proceedings of the Conference on the Care of Dependent Children, held at Washington, D. C., January 25, 26, 1909. Government Printing Office, Washington, 1909. 231 p.

This is a record of a very remarkable occasion and includes not only an outline of the proceedings of the congress but all the preliminaries of its inception, the invitations, etc. It has seemed to a large number of persons a very remarkable fact that among the list of people, prepared by a committee, to receive invitations, those who had devoted a large part of their lives to the scientific study of childhood were excluded.

Auxiliary Education, translated by EMMA SYLVESTER from the German of Dr. B. Maennel. Doubleday, Page & Co., New York, 1909. 267 p.

This is an interesting and important book, treating of the history of auxiliary schools, why they were established, plan of admission and who are eligible, parents and environment of pupils before and during attendance, their health, characteristic traits, auxiliary school building, organization and classification, programme, course of study and method of teaching.

Methods of Teaching developed from a Functional Standpoint, by W. M. CHARTERS. Row, Peterson & Co., Chicago, 1909. 255 p.

The author first characterizes the aim of education, then discusses the subject-matter and distinctions in meanings of function; intrinsic functions of the subject-matter, its structure with illustrations; motives of instruction; methods of development; psychological and logical organization; methods of securing realness; drill and application; assignment; the formal lesson plan. The book is hypermethodic, pedagogical, and philosophically doctrinaire. This means that, although an earnest and well-meant treatise, it is not one to be recommended to teachers in the present stage of educational development in this country. The author takes almost no account of the results of child study and his reading, so far as it can be inferred from this book, has been limited to the purview of the ordinary normal schoolmaster.

Notes on the Development of a Child. II. The Development of the Senses in the First Three Years of Childhood, by MILLICENT WASHBURN SHINN. University Press, Berkeley, 1907. 258 p. (University of California Publications. Education. Vol. 4, July, 1907.)

This addition to Miss Shinn's careful work on her niece is very welcome. It is impossible in the brief space of a note here to give an adequate conception of the real additions it makes to the sum of our knowledge about infancy. The author did not claim to be exactly an experimentalist, but she is a very acute and subtle observer. It is in this respect that her work compares with that of Preyer.

Choosing a Vocation, by FRANK PARSONS. Houghton, Mifflin Co., Boston, 1909. 165 p.

It is better to choose a vocation than to hunt a job. It should be based on careful self-analysis under guidance. There should be a wide survey and experts must advise. It is well to put it down on

paper. In this work, these various methods are exploited and the work of the Vocation Bureau,—its counsellors, supplementary helps, sample cases, etc., are given. The conditions of efficiency and success, classification of industries, those open to women, use of statistics, movement and the demand of workers and their geographical distribution are considered. On the whole, it is certainly a valuable *vade mecum* for boys just determining what to do.

The Renewal of Life, by THOMAS BASSETT KEYES. The Tubercle Press Bureau, Chicago, 1909-1910. 206 p.

This consists of "arguments for subcutaneous injections of oil in the cure and prevention of senility and disease; for the making of the acme of abundant health, stamina, vigor, vitality and constitution; for the cure of consumption and other diseases, particularly those of a chronic nature." This, from the title page, is perhaps a sufficient review. We are unable to reproduce here the various cuts that illustrate the marvels of this cure.

Aufgaben und Ziele des Menschenlebens. Nach Vorträgen im Volkshochschulverein zu München, gehalten von DR. J. UNOLD. Dritte verbesserte Auflage. B. G. Teubner, Leipzig, 1908. 142 p. (Aus Natur und Geisteswelt Sammlung Wissenschaftlichgemeinverständlicher Darstellungen. 12 Bändchen.)

This consists of seven lectures on such subjects as: the twentieth century, social federation, the difference between antique and modern people, the problem of science, popular health, etc. The goal to be attained is complete humanization, individualization, and socialization of the race.

Emergencies, by CHARLOTTE VETTER GULICK. Ginn & Company, Boston, 1909. 173 p. (The Gulick Hygiene Series, Book 2.)

A clipping bureau for nine months furnished the author with plenty of newspaper accounts of accidents to children that have been tabulated and analyzed; and this gives a concrete character to the work. It has several other distinctive features and treats of firearms, how to carry the injured, playing in the streets, sprains, punctures, cuts and bruises, bandages, first aid to the injured, what the city does against accident, burns, fires, eye troubles, poisons, alcohol, dog bites, drowning, artificial respiration, snake and insect bites, accidents from electricity, Fourth of July, the toy pistol, what makes a hero, etc., with questions.

Love and Parentage, by WILLIAM PLATT. Yellon, Williams & Co., London, 1909. 131 p.

This is one of the most charming and insightful books on this subject that the writer of this note has met for many a day. The chapters: purity of outlook, love and loyalty, homing or roaming, mating, the woman's no, expansion, the little child, divorce and the home, the social evil, loyal service, in the name of passion, supplemented by the author's confessions on sex and vitality, male virginity, and various brief essays on sex relations, spoiled children, free love, Malthusianism and sexual degeneracy, and how to breed the best men,—are models of plainness and delicacy. The book attempts nothing in the way of erudition; but the author has read, thought, and experienced deeply; and has a very lucid style which makes his book altogether a model.

Student's Life and Work in the University of Cambridge. Two lectures, by KARL BREUL. Bowes & Bowes, Cambridge, 1908. 52 p.

These two lectures were intended to serve as first information for

students, British and foreign, attending the university extension summer meetings. They were printed by special request, and a bibliography is added.

ahrbuch für den Zeichen-und Kunst-Unterricht, herausgegeben von GEORG FRIESE. Vierter Jahrgang, Helwingsche Verlagsbuchhandlung, Hannover, 1909. 320 p.

The fourth volume of this year-book for instruction in drawing and in art not only maintains the high standard with which it set out, but improves. The present volume contains a number of typical utterances upon the subject by leaders, a report of the London Congress and of the various local expositions of children's work, and a review of the state of instruction in drawing in different countries including the states of Germany, also Austria, Switzerland, Belgium, Hungary and Finland. There is also an interesting section on societies and collections in the above countries. This review is to be extended to other lands later. The fifth section is devoted to a survey of the periodical literature upon the subject, and the sixth and last to the general literature.

Histoire du Célèbre Thèatre Liégeois de Marionnettes, par RODOLPHE DE WARSAGE. 5th ed. G. Van Oest & Co., Bruxelles, 1905. 146 p.

The title of this book perhaps sufficiently designates its contents. It is well illustrated, and shows not only the history of marionnettes, but their educational use in the past and the present.

The Nature-Study Idea, by L. H. BAILEY. Third edition revised. The Macmillan Co., New York, 1909. 246 p.

This is an admirable exposition, by a master than whom none is more competent, of its theme. The value of the work is sufficiently indicated by the fact that it has already reached a third edition. The three parts are: nature study teaching, the teacher's outlook to nature, and interest in animals.

Recherches sur la Croissance des Enfants des Écoles de Paris. Thèse pour le doctorat en mèdecine, par EDMOND CHAUMET. Henri Jouve, Paris, 1906. 46 p.

This was a very careful study of 4,400 measurements of Paris school children of both sexes, which confirms essentially the studies of Bowditch and Rotch.

Echoes and Prophecies, by V. D. HYDE-VOGL. Ariel Press, Westwood, Mass., 1909. 193 p.

This book has the sub-title "Dramatic Sparks Struck from the Anvil of the Times by the Hammer of the Spirit." It contains two dramas. In the first, entitled "Love and Lovers," a high school teacher of literature seduces a pupil, refuses to marry her, and is told that he is not a man at all, but a toad, and to get out of her sight. Left to herself, she finds artificial relief, returns to society, and becomes a tutor in the family of a wealthy Jew, all of whom urge her, although she is a poor girl, to marry their son. The wedding service is about to be consummated in the church, when the old lover reappears and asserts his claims, which the heroine accepts, having loved him all the time, and leaving the young Hebrew in the lurch at the church. It seems to the writer that both morality and art are outraged here in about equal degrees. The conversation seems crude, the situations utterly impossible, and the moral tone almost unmentionable.

Journals of Ralph Waldo Emerson, edited by Edward Waldo Emerson and Waldo Emerson Forbes. Volumes I and II, with annotations. Houghton, Mifflin Company, Boston, 1909.

When a junior at Harvard, in 1820, Emerson kept the "blotting book," simply marked No. 17, showing that it had predecessors, though these are gone. From this time on through fifty active years, such journals were continued. They are of exceptional interest, reflecting his thoughts, questionings, readings and impressions of men and things. The above are the first two volumes comprising twelve years, from 1820-1832, which are now published for the first time. Others are to follow. Emerson was very fond of copying passages in literature that pleased him, even copying extracts from his own letters to others in which he had conveyed his thoughts with care. He jots down at great length the list of books he read, and is somewhat prone to make very rude pen-and-ink sketches, such as of his room, of friends, etc. It is high time these journals were published and they will surely be welcome, though perhaps not quite as much as if they had appeared soon after his death.

Illustrated Phonetics, by M. I. Ives. Longmans, Green & Co., New York, 1909. 122 p.

The author's method has been tried out quite extensively. It is to make special use of the muscles of the diaphragm and abdomen, to produce purity and overcome throaty qualities. Very many children never learn in school the appropriate use of the organs of speech, especially those of foreign parentage. Perhaps the most distinctive point is the use of appropriate motion exercises to accompany the utterance of the various sounds: for instance, an explosive sound is accompanied by an explosive gesture, a continuous sound by a long, stretching motion, accented syllables by accented clapping. The book contains several pictures on every page showing the position of the mouth for each sound and often the exercises that go with it.

Selections from the Economic History of the United States 1765-1860, with introductory essays, by Guy Stevens Callender. Ginn & Co., Boston, 1909. 819 p.

This book represents an effort to provide a manageable body of reading for college and university classes in American economic history. It is based on a lecture course and is designed as supplementary reading. Beginning with Colonial history and policy, the author next treats economic aspects of the revolution, the new government, foreign influences, rise of internal commerce, transportation, rise of manufactures, representative views of the protective tariff, currency, settlement of the West, public land policy, organization of labor and capital, and the economics of slavery. This country, we are told, is not a second edition of Greece or Rome, but a gigantic commercial house. Our development has been a circumstance of prime importance in the economic history of the world during the century.

The Pupils' Arithmetic, Primary Book, Part One, by James C. Byrnes, Julia Richman, and John S. Roberts. The Macmillan Co., New York, 1909. 216 p.

This is an effort to meet current criticisms in the methods and results of teaching elementary arithmetic, with a view to regaining for our schools the mechanical skill in computation that characterizes a later time. The prominent features are—the large number of exercises in pure arithmetic for practice, the problems of applied arithmetic, the careful gradations, the model solutions, and the variety and interesting character of the problems.

Young Japan, by JAMES A. B. SCHERER. J. B. Lippincott Co., Phil., 1905. 328 p.

One who is more or less familiar with the recent English literature upon the subject of Japan well says that this book, of all those known to him, would best serve as an introduction for those who wish to go into the study of things Japanese. Not only has the author spent five years in Japan in a position which gave him a great deal of knowledge but he studied the language and the literature of the people. He divided his volume into three books. The first is the early culture, giving an epitome of what is known of Japan from ancient days beginning even with its geological formation and coming down to what is called the second age of the country, which he terms adolescence, which appears to have begun in the eighth century. The last volume, modern school days, treats the great awakening in Japan during the last half century. The book is thus a pleasing and very convenient review of a vast field and gives things Japanese in perspective. The author's style is lucid and attractive and in these pages he has condensed a great deal of not only interesting but useful knowledge so that few having begun to read this book will fail to persevere to the end.

How the Other Half Lives, by JACOB A. RIIS. Chas. Scribner's Sons, New York, 1907. 304 p.

This book has already acquired fame and should be in the hands of every social worker, for it is in some sense a model of its kind. It comes nearer than any other we know to being the best example in this country of the kind of work that made Commander Booth famous in his book published many years ago: "In Darkest England."

Indian Names of Places in Plymouth, Middleborough, Lakeville, and Carver, Plymouth County, Massachusetts, with interpretations of some of them, by LINCOLN NEWTON KINNICUTT. The Commonwealth Press, Worcester, Mass.. 1909. 64 p.

This is a labor of love by a prominent member of a family itself long prominent in Worcester County, Massachusetts. The collection cannot fail to be of interest to educators and to anthropologists.

English Composition in Theory and Practice, by HENRY SIEDEL CANBY and others. The Macmillan Co., New York, 1909. 404 p.

These authors have sought to combine in one book a set of directions for good writing, based upon sound principles; there is a varied and extensive collection of examples drawn from all forms of discourse, inclusive of essays, arguments and stories. The four main parts of it are: Exposition, Argumentation, Description, and Narration.

Cæsar, the Gallic War, Books I-VII, edited by Archibald Livingston Hodges. The Macmillan Co., New York, 1909. 522 p. (Macmillan's Latin Series.)

This author believes that, despite many attempts to find a substitute, Cæsar should still be the first Latin author, because his style is direct, the story is interesting in itself, and together with the setting makes it a cardinal source of knowledge of the development of Rome and of Europe. His vocabulary is pure, concrete, not excessively copious, and he furnishes a good drill book for syntax and linguistic logic. Like nearly all other American publications of this sort, the work is chiefly based upon German authorities. Nearly half the book consists of notes and vocabulary.

The Rhetoric of Oratory. by EDWIN DUBOIS SHURTER. The Macmillan Company, New York, 1909. 300 p.

This book is adapted to the needs of public speakers generally, but is primarily meant as a text-book for school and college students. It is believed that these young men need more training than they usually receive in the art of public speaking, as we are a nation of public speakers. The press has not supplanted the orator, and never was oratory a more potent force in our national life than to-day, and never did talent for social speech bring so much political or social influence. The author believes that his book covers unique ground. Its chapters are headed: what is oratory? fitness of the oration, its kinds, style in oral discourse, the making of an oration, general preparations, the writing of an oration, subjects for them, with specimen college orations.

Social Life at Rome in the Age of Cicero, by W. WARDE FOWLER. The Macmillan Co., New York, 1909. 362 p.

This work was intended to be a companion to Tucker's "Life in Ancient Athens". The writer discusses first topography; then successive chapters treat of the lower population, men of business and their methods, the governing aristocracy, marriage and the Roman lady, the education of the upper classes, the slave population, the house of the rich man in the city and in the country.

The Romance of American Expansion, by H. ADDINGTON BRUCE. Moffat, Yard & Co., New York, 1909. 246 p.

This is a biographical history of the territorial growth of the United States. At every one of its stages some human figure has been central: *e. g.*, Daniel Boone, Jefferson, Jackson, Houston, Benton, Fremont, Seward, McKinley; and these are the heads of his chapters.

"The Studio" Year Book of Decorative Art, 1909. Offices of "The Studio", London, n. d. 163 p.

This year book is always sure to receive a hearty welcome from those really interested in the field of art to which it restricts itself. It is unique in English in this field, and the present number contains unusually many good cuts, several on every page.

Zur Kenntniss der cerebralen Diplegien des Kindesalters, von SIGMUND FREUD. Franz Deuticke, Leipzig and Wien, 1893. 168 p. (Beiträge zur Kinderheilkunde aus dem 1. öffentlichen Kinder-Krankeninstitute in Wien, herausgegeben von Max Kassowitz. Neue Folge III.)

A Report on the Circulation of the Lobar Ganglia, by H. F. ATKINS, made to Dr. James B. Ayer. Reprinted from the Boston Medical and Surgical Journal. Volume 160, No. 18, May 6, 1909. Fort Hill Press, Boston, n. d.

The Production of Precious Stones in 1908, by DOUGLAS B. STERRETT. Department of the Interior—U. S. Geological Survey. Advance Chapter from Mineral Resources of the U. S. Calendar Year 1908. Washington, Government Printing Office, 1909. 59 p.

The Work of J. Von Uexkuell on the Physiology of Movements and Behavior, by H. S. JENNINGS. Reprinted from The Journal of Comparative Neurology and Psychology. Vol. XIX, No. 3, June, 1809, pp. 313-336.

Report of the Committee on Special Education. Philadelphia Teachers Association, document No. 3, 1909. 17 p.

Literature of the Past Year on the Behavior of Lower Organisms, by S. O. MAST. Reprint from the Psychological Bulletin, Aug. 15, 1909. The Review Publishing Co., Baltimore, Md. pp. 274-286.

Die Erscheinungsformen des Verbrechens, von ALFRED FREIHERRN von OVERBECK. Wilhelm Engelmann, Leipzig, 1909. 60 p. (Dritische Beiträge zur Strafrechtsreform. Herausgegeben von Prof. Dr. Birkmeyer und Prof. Dr. Nagler. Viertes Heft.)

Division and Reunion, 1829-1909, by WOODROW WILSON. Longmans, Green & Co., New York, 1909. 389 p.

A Manual of Qualitative Chemical Analysis, by J. F. MCGREGORY. Rev. ed. Ginn & Co., Boston, 1909. 135 p.

Treatise on Qualitative Chemical Analysis, by J. F. SELLERS. Rev. ed. Ginn & Co., Boston, 1909. 173 p.

The Eugenics Education Society, first Annual Report, 1908. Offices 6 York Buildings, Adelphi, London W. C. 32 p.

Schülerselbstmorde, von GERHARD BUDDE. Max Fänecke, Hannover, 1908. 59 p.

Light Reactions in Lower Organisms. II. Volvox, by S. O. MAST. Reprint from the Journal of Comparative Neurology and Psychology, Vol. XVII, No. 2. 180 p.

Der Schwiegersohn. Novelle von Rudolf Baumbach. With introduction, exercises and vocabulary, by Hedwig Hulme. Ginn & Co., Boston, 1909. 186 p.

The Teaching of Sociology in the United States, by L. L. BERNARD. University of Chicago Press, Chicago, 1909. pp. 164-213. Reprinted from the American Journal of Sociology, Vol. XV, No. 2, September, 1909.

Annual Report of the Department of Health of the City of New York, 1907. Martin E. Brown, New York, 1908. 857 p.

Catalogue of Bronzes, etc , in Field Museum of Natural History, by F. B. TARBELL. Published by the Museum, Chicago, 1909. 144 p. (Publication 130. Anthropological Series. Vol. VII, No. 3.)

Laboratory Botany, by WILLARD N. CLUTE. Ginn & Co., Boston, 1909. 177 p.

Mental Discipline and Educational Values, by W. H. HECK. John Lane Co., New York, 1909. 147 p.

Die Erkennung des Schwachsinns im Kindesalter, von TH. ZIEHEN. S. Karger, Berlin, 1909. 32 p.

A Plea for a Clean Administration in the Massachusetts Normal Schools, by CHARLES F. ADAMS, Supt. of Schools, Spencer, Mass., n. d. 30 p.

The Relation of a Nation's Social Ideals to its Educational System, by A. CASWELL ELLIS. (Reprint from the *Pedagogical Seminary*, June, 1908, Vol. XV, pp. 170-185.)

Socialism, by JOHN SPARGO. New and revised edition. The Macmillan Co., New York, 1909. 349 p.

Ethical and Moral Instruction in Schools, by GEORGE HERBERT PALMER. Houghton, Mifflin Co., Boston, 1909. 55 p. (Riverside Educational Monographs, edited by Henry Suzzallo.)

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